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"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY APRIL 24, 1841. NO. 1073.---VOL. XX.—NO. 17.

RELIGIOUS MISCELLANY.

For the Register and Observer.

REV. EZEKIEL L. BASCOM.

So very common has it become to make public and eulogise the names of the departed, whether a distinguished and consecrated laborer in the vineyard of the Lord, or an obscure workman called in at the eleventh hour, that we hesitate to bring to notice the life and character even of a truly faithful shepherd of a scattered flock, lest, as we have remarked on a similar occasion, the briefest reference should render less sacred, memories, which silence not unfrequently more hallows than the public eulogy.

But few indeed of the public servants of God have performed with more faithfulness the high and important duties of their office, than the subject of this brief obituary; and therefore do we feel that wherever his name was known these things 'should be told as a memorial of him;' therefore do we also most truly feel that we can do little justice to his memory, and wish indeed that ours were 'the pen of a ready writer,' or 'as of iron or the point of a diamond.' It was our pleasant privilege to have known him through a long and familiar acquaintance, often sitting at his board, and admitted a privileged guest in his house; and few have we known who could stand the test of friendship so well, whose faults were less in number, or whose frailties could ever find an apology so readily in the hearts of all, for it would be idle to deny he had failings, as all excellence of the human character is subjected to these, and extorted praise to say otherwise, of which a *true* biographer should not be guilty. But these for the most part originated in his acuteness of feeling or extreme sensibility, or were, in common phrase, errors of the head rather than of the heart. Early called into the ministry of Jesus, through a long and arduous course he seemed to make it 'his meat and his drink to do the will' of his Heavenly Father; and to none more than him could it have been so truly said, by any suffering disciple of the blessed Savior, 'I was hungry and ye gave me meat, thirsty and ye gave me drink, naked and ye clothed me,' and especially 'sick and ye visited me, in prison and ye came unto me.' Nor were his charities confined to common almsgiving, for though his hospitalities were free, and his purse was open, still he gave most of the sympathies of his heart. We would not speak by way of disparagement of the kindness or munificence of any who may have bestowed their earthly goods to relieve the wants of the poor and needy; but there are those who will give liberally and abundantly of what they possess to a suffering one, like him in scripture parable—'because of their importunity,' or lest, like the importunate widow, by their 'continual coming they weary them', but who will at the same time hoard their sympathies, as the miser his wealth, which often could administer more balm to the the sick, afflicted, and the destitute, and inspire with more gladness the sinking heart, than gold or silver however liberally bestowed. Such was not Mr Bascom. Did any sit in the desolation of widowhood, any pine in the darkness of orphanage, were any prostrate on the bed of pain, or mourning in solitary places by reason of the wants or infirmities of our nature, however obscure any or all of these might be, there was he with his soothing words of consolation, or in winning cadence pouring forth the fervent prayers which would, nay, which we have reason to believe in many cases of like sorrow, do avail much. No matter how inclement the season, how enfeebled his own frame, provided he could support himself, or how clamorous his own wants, the self-sacrifice was cheerfully and gladly made, could he but 'bind up the broken heart,' or 'strengthen the feeble knees.' Precious pattern, and in this, close follower of his Heavenly Master. How many now on earth can testify to this, and many doubtless who, by his words of comfort, felt their sunken energies aroused, their flagging hopes relumed, and that they were indeed links in the great chain of universal being, and of as much consequence in the eye of Heaven as the mitred head, have welcomed him to mansions of rest. In his general intercourse with the world he was remarkably urbane and courteous, and early learned the (by some never acquired) lesson, to respect the feelings of others even as he would have them respect his own. In the pulpit he was always interesting and peculiarly eloquent; and at all times and in all places strikingly winning in manner and of extreme simplicity. He possessed a truly poetic mind, which, if not of the *very highest* order, was of a high order of interesting and popular talent, and he also possessed true pulpit oratory. He was early known as a poet, and though he chose not to distinguish himself in that department of literature, yet we remember many sweet and touching articles from his pen.

Mr B. was graduated at Dartmouth College, N. H. in 179-, and as we are not furnished with particular data, we do not recollect at what time he was settled at Philipston, Mass., where he commenced his labors in the ministry. But we remember it was there through his instrumentality that the first Sabbath School was gathered ever established in Mass. In his manner, when addressing children, there was a peculiar pathos and interesting expression while his words were like the impressive language of our Savior, 'suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven,' and which combined would hold them silent and spell-bound through the most protracted address. We doubt not there are many of that first Sabbath School, who will treasure in their hearts the instructions there received from his lips, even through eternity, while his likeness on their memory will be more enduring than the fainter pencil could make it. It was at Philipston also that he suffered a peculiarly afflicting bereavement in the death of a youthful, beautiful, amiable and too tenderly cherished wife; which bereavement, doubtless, induced much of the suffering of his subsequent life, and in the sorrow for which originated the very cause which disturbed the harmony of his people there and ended in his final dismissal. He was afterward however united to the widow of the late Dr Miles of Athol, daughter of the late Judge Henshaw of Leicester, who still lives to mourn his loss. In 1820, we think it was, he was installed in the pastoral charge of the first Church and congregation in Ashby, Mass., a confiding and by him ever beloved people. It was there, through an arduous course of public ministry, that the real excellence of his character was most fully developed, both as a man and a minister; and how carefully did he cherish the many testimonials of respect, of kindness and affection from that people which were constantly received by him, stimulating him to renewed exertion in his Master's service; and never did he cease to pray for them to the end of his life. He was ever, we believe, strictly a Unitarian, inasmuch as he believed, and preached, the unity of the Godhead. Minor doctrines, about which there has been much questioning, and in which with many of his own sect he might disagree, he left undisputed, though he never failed publicly to declare what he believed to be 'the whole counsel of God,' or any which he deemed *fundamental*, or otherwise profitable for reproof or instruction in righteousness.

In the summer of —— (we want dates,) his health, which for years had been feeble, became so much impaired that it was deemed expedient for him to resort to a southern climate for relief; consequently with the reluctant consent of his people he repaired to Savannah, Geo., where he was received with joy by a newly gathered Church to which he preached most of the ensuing year, and which indeed was greatly built up and strengthened by his services—and long too will the members of that, bear testimony to his faithful preaching and the kindness and goodness of his heart. Feeling he had in a degree regained his health he returned in the summer of —— and resumed his pastoral duties at Ashby. Soon again the northern climate enfeebled what a southern atmosphere had invigorated and partially restored, and again it became necessary to seek the 'sunny south;' and that his people should not be destitute of the 'bread of life,' by his desire the connexion between them was dissolved, he still retaining, as was grateful to his own peculiar feelings, the relation of senior pastor, though released from all actual charge, which he held to the day of his death. Immediately he repaired again to Savannah and assumed the duties of a minister over the Church at that place not only to the satisfaction but the joy of that respected people. His health again, however, improved while that of a brother in Christ at the north was impaired, he with his usual regard for the good of others exchanged places with the Rev. Mr —— then of Kennebunk Me. Soon again were the ravages of a northern winter perceptible in his failing strength and rapidly sinking frame, and after wasting through another summer, with a desperate effort he repaired again to the south. But it was too late—his time evidently was short, and with the tender desire with which he had ever been possessed to die in his native clime and among his still beloved people at A., that he might be buried there where a resting-place had already been assigned him, after the rigors of the winter of 1840 he returned to N. England; and that he might not be a moment idle in the vineyard of the Lord, though scarcely able to support himself abroad, he engaged to preach to a waiting and destitute Church in Fitzwilliam, N. H., to whom he had been long known, every Sabbath that he might be able, holding one service only, they agreeing to dispense with the other provided *he* could perform this one. Many a time when he was so feeble as to be unable to walk to the Church, a distance of only a few rods, (and once was he known to fall in the pulpit in the midst of the service,) by the kindness of his people he was conveyed thither, like that hoary saint of old, that he might at least repeat in his own most touching manner the beautifully appropriate words of that aged disciple, 'little children love one another;' and it was there that he fell but recently a sacrifice, happy truth, to his assiduity and untiring zeal in his Master's service at the age of 64 years. Of his last moments we regret we are at this time unable to speak; but we know for years he has been enabled to say in view of death, 'I am ready to be offered up,' looking upon its gates as the portals only, that shut out from him a glorious and blissful immortality; and we doubt not the same faith which so wonderfully sustained him through a life of trial supported him fully in the hour of death. We had omitted to mention in its place that he was for several sessions a member of the legislature of Massachusetts, where he was as well beloved, as he was known. He was the youngest of nineteen children, all save one we believe in eternity. One child, the pledge of his early love, a tenderly beloved daughter, long a resident of a southern city and the intimate associate of our youth, is all that survives him: and as this stinted column will doubtless meet her eye, we cannot refrain from even thus publicly offering our deep sympathy, with the fervent hope that this feeble effort to perpetuate the memory and virtues of one so dear to her, may be truly acceptable at this time to her feelings, as also to those of the widowed wife. We cannot but sweep our harp-strings as we close,

Hoary pilgrim, thou art gone,
Well hast thou thy labor done;
Well indeed the promise kept,
And the crown hast fully won.
Others thou didst bless on earth,
Thou art blest with heavenly birth.

Thou like corn within the shock,
Fully ripe art garnered in;
And no mildew hence or blight,
Come thy Father's house within;
Cheerfully thou didst resign
Staff and scrip, for faith was thine.

Long and early didst thou toil,
In thy Father's vineyard well,
And hast gone to thy reward—
Aged pilgrim, fare thee well!
Thou art far removed from strife,
Ill and woe and sin of life.

Shall we mourn thee, brother, now,
*Crowned on earth by righteousness?
Richer crown doth press thy brow,
Holier harp thy love express;
Brother, shall we mourn for thee?
Loved of Christ, now truly free?

Thou wert weary, and we joy
Thou dost rest from toils of life;
Thou wert faint and we rejoice;
Crystal founts with waters rife
Thou art beside; yet friend beloved,
We mourn the good from earth removed.

Lowell, April 12th, 1841. J. E. L.

* 'The hoary head is a crown of glory if it be found in the way of righteousness.' Proverbs xv. 31.

For the Register and Observer.

THE DOCTRINE OF THE TRINITY.

A great and insurmountable objection to the doctrine of the *Trinity* is that it is altogether *unintelligible*. And it is not possible for the mind of man or of any other being to believe what is unintelligible. By *unintelligible* I mean, that the parts of the proposition in which this doctrine is stated, are such and can only be made such, as to present a contradiction in meaning if not in terms, and therefore an impossibility, which cannot exist, and cannot therefore be an object of belief. To show this let us analyse the parts of this proposition. It is affirmed, that there are 'two natures in one person.' Now what is the meaning intended to be given here to the word *nature*, and what is the meaning intended to be given to the word *person*? By *nature* is evidently intended the moral and intellectual faculties, powers or attributes, which belong to a certain being or order of beings. By the divine nature, is intended the attributes which belong to God, as infinite wisdom, power and benevolence &c. And by the human nature, is intended the powers and faculties which belong to man, as limited wisdom, power &c. And by the word *person* is meant the being in which these powers or faculties inhere, or the being who has the consciousness of being endued with them.

Now then when it is affirmed that there are these two natures in one person, it is in fact affirmed that *infinite* wisdom, power and benevolence, and at the same time *limited and finite* wisdom, power &c. reside in one and the same being at the same time. That this one person or being has the consciousness of having this infinite wisdom, power and benevolence, and also the consciousness of but limited wisdom, power &c. at one and the same time, which is in itself a contradiction, and an impossibility; and cannot be the effect of belief by any human being, whether he pretends to believe it or not. For no man can believe a contradiction, or an impossibility.

But if the force of this reasoning is attempted to be invaded, by saying, that this statement of the doctrine of the *Trinity* is not the true one, I would ask what is the true one? And if it be said in reply, that the true one cannot be ascertained, that the doctrine is in itself necessarily obscure and unintelligible by the human faculties, I say then it cannot be the subject of human belief. For the subject of belief is not the *language* in which ideas are clothed, but the *ideas* themselves, and if the *relation* which is said to exist between these ideas cannot be perceived by the human mind but on the contrary, appears to be impossible, it cannot be the subject of belief. Since it is this very *relation* which constitutes the great doctrine or truth, which is presented for our belief. And if we cannot understand in what it consists, we cannot believe it. And I conceive that those persons who avow that they believe in the doctrine of the *Trinity* practise a delusion upon themselves. They do not in fact believe it. Neither do they disbelieve it. It is a proposition the parts of which not being understood, or if understood appearing contradictory, the mind either comes to no decision, no opinion, and no belief upon the subject, or else rejects it. A man cannot believe what he wants to believe or not as he pleases. A man cannot believe that black and white are the same colors. He may say he believes it, as the Roman Catholic says he believes that the bread and the wine are the body and the blood. But when he comes to leave the mere language, and comes to the ideas that it is intended to express, he will find he does not believe it. And this is the source of the delusion in regard to the doctrine of the Trinity, that *words* are regarded and not *ideas*. Words which in fact mean the same thing in this case, but which are different in themselves are selected, and the contradiction implied in the proposition affirmed, is in this way covered up and kept out of sight. The word *nature* undoubtedly is intended to mean the same thing as '*person*' and can have no other meaning, in this connection. But if the proposition had stood, there are two persons in one person, the contradiction and impossibility would at once be perceived, and must necessarily be instantly rejected by the mind. But by taking the word nature, which is a word different in name, and not having in all cases the same meaning, this contradiction is not at once obvious. And as few persons analyse words to ascertain their meaning in a given case, the doctrine is received under this guise, when it would be impossible for the person to tell you what he believed if he attempted to do it.

As a conclusion to this article I would say, startling as it would seem, that in my belief, no person does now, or ever did believe in the doctrine of the Trinity. A.

THE MINISTRY TO THE POOR.

From the Christian Reformer [London] for March, we take the following passage which occurs in a speech delivered at Greengate Chapel, Salford, by Mr John Wilson, author of 'Scriptural Illustrations of Unitarianism.' He was responding to a sentiment respecting the 'Manchester Ministry to the Poor,'—an institution which had been established in consequence of the successful experiment by Dr Tuckerman in our own city;—and after some introductory observations, he said:

'*The ministry to the poor.* What a beautiful expression! How truly Christian in its spirit! How admirably adapted to raise the first and the best feelings of our common humanity! Amid the various societies and associations by which we are surrounded, and which have been raised and upheld for the propagation of sectarianism, how refreshing to the liberal mind is it to discover one oasis—one green spot in the wilderness of bigotry and intolerance—one institution whose spirit and whose aim are not narrow and confined, but which is formed for the holy purpose of diffusing those principles which are common to every denomination of Christians, and of uplifting the great mass of the community from a state of ignorance, degradation, vice and misery, to a sense of their capabilities and dignity as rational, intellectual and spiritual beings! Can any one refuse his sympathies? Can any one abounding in the riches of this world refuse his aid in the truly benevolent design to work out such results? Is it possible that men who call themselves Christians will exert every nerve, and strain every energy, to propagate opinions whose tendency is to separate the disciples of Jesus from each other, instead of combining together for the accomplishment of a far nobler work—for the establishing of a Christian Church in the house of the poorest of the poor? This is the grand, the godlike object of the Manchester Ministry to the Poor, under the instrumentality of its present enlightened and kind-hearted minister; and if this were not its object,—I care not by whom it would be supported, whether by Trinitarians or Unitarians—I should not raise my humble voice in its favor. Would to God that every district, and almost every street of this vast town, abounding as it does in so much vice and sensuality, were presided over by such Christian pastors, and under the management of persons whose souls were comprehensive enough to perceive, that the religion of Jesus consists not in understanding all the niceties of metaphysical creeds, but in love to God, in obedience to the Savior, and in benevolence to man! I do not wish to depreciate the services of those who are employed in correcting popular errors in matters of religion; for I myself think that correct conceptions of the character of the Father of the universe, and of the ultimate destiny of his rational creation are better calculated to promote virtue and piety than the illiberal and bigoted views which are entertained by many of our brethren: but I do think, that whilst he is not inattentive to the enlightenment of the minds of the poor, he who is in a peculiar sense their minister has a more Christian task to perform—the awakening or the production of those moral and spiritual faculties which either lie dormant within their bosoms, or have been nearly altogether destroyed by the fearful agents of extreme poverty, of vice, and of sensuality.

For the Register and Observer.

THE POWER OF FAITH. NO. II.

The second question I proposed to answer was, What qualifications are required by those passages of Scripture, which, with a literal interpretation, would assert the omnipotence of faith?

1. To this I would, in the first place, reply, that the object must appear *desirable*, or faith in the possibility of obtaining it will have no practical effect. All our exertions are prompted by desire; and the stronger and the more constant that desire, the greater and the more persevering are the efforts, we are disposed to make for the purpose of attaining it. It may, indeed, be thought that aversion or fear is more exciting than desire; and it is true that some of our highest exertions are put forth in escaping from positive evil; but this is perfectly consistent with what is said above; for it is, after all, nothing else than the desire of safety, ease, and enjoyment; the desire of retaining that portion of good, which we now possess.

As desire is the main spring, by which our own powers are put into exercise, for effecting those purposes, which we believe to be attainable, so it is an indispensable motive to prayer or supplication in those cases, in which we must depend on the aid of another in securing the object in view. Without desire, there can be no real prayer. Without *strong* desire, there can be no prayer worthy of Divine regard. The language of supplication may indeed be employed; but, without a craving heart, it is like the body without the soul, nothing better than a corpse. In temporal as well as spiritual things, there are, perhaps, ten thousand possibilities to one reality; ten thousand things, which we may think possible, which are never carried into effect; and that because we do not care enough about them to make any adequate exertions.

2. To render faith in the possibility of a thing effectual, it is indispensable that we form a due estimate of the efforts required; or the degree of *importunity*, if the effect depends on the co-operation of any other being. If we believe an enterprise to be not only possible but easy, our faith, instead of securing the object of desire, may be the cause or occasion of failure. It may lead to the neglect of those means or exertions, on which by the appointment of Heaven all reasonable hope of success depends. This might be illustrated by ten thousand examples, some of which will probably occur to every reader. Men very frequently fail of obtaining the objects they really desire, because they think the attainment easier than it is. They do not count the cost of labor and care, that will be required. At best, their calculations are hasty and defective. Hence many a possible victory has been lost by contending armies. Hence many a mighty host has been defeated by one, that was inferior in number and power. Hence the stronger party in a civil community has often experienced the lot of the weaker; and hence we are often overcome by those *spiritual* foes, over whom we might and should have triumphed.

3. Some things are in their very nature impossible, and, of course, to believe them practicable must involve us in all the evils of defeat or disappointment. The infinite Creator cannot work contradictions; and, if this limit is set to *his* power, most certainly *we* cannot claim exemption from it. Nay, many things are impracticable to us, which imply no contradiction. In the use of *material* things, we may attempt to go beyond the limits prescribed by Infinite wisdom. We may calculate on such a subjection of the elements to our direction and control, as we can never realize. Some have attempted to fly with mechanical wings; others have exhausted the powers of their minds to discover a principle of perpetual motion; and others again have labored for years to extract something from material things, by the use of which they might be rendered immortal. Like impossibilities have been hoped for in the social and moral worlds, if they have not engaged equal degrees of labor and expense. Impossibilities there will and must be in the attempts which are often made to control the actions and dispositions of *others*, either by force, or persuasion; and the same is true in regard to self-control, when it has rarely or never been exerted. We may believe with an undoubting faith that, with a few more days, months, or years, and a few more changes in our outward condition, we shall be able to command those appetites and passions, which have hitherto been allowed to range without restraint, but there is very little probability that our expectations will be realized.

It is not sufficient that our faith be *strong;* that it grow into an undoubting confidence. To render it efficient to any good purpose, it must be *reasonable;* it must open its eyes to the reality of things; it must regard the unchanageable laws of heaven, both in the natural and the moral world. Without this, it may not only fail of its end, but it may lead to consequences, directly the reverse of what were desired and intended. The confidence of Napoleon in several instances contributed, no doubt, to his victories; but the same confidence finally involved him in ruin, when it prompted him late in the season to invade a mighty nation, driven by his extortionate demands to desperation, and protected by all the tremendous artillery of an Arctic winter. Equally mad is the faith of those who look for *happiness* in any period of their existence, whether temporal or eternal, without laying the foundation of that happiness in pure, generous, and devout feelings; in a heart habitually and thoroughly subjected to the Divine will.' S. W.

THE WAY TO BE HAPPY, DESCRIBED IN SEVERAL RULES PROPER TO BE READ AND OBSERVED IN ALL FAMILIES.

1. Begin and end every day with prayer to God. In the morning, when you awake, lift up your thought to God. Think how great a mercy it is that you have had a night's rest, and are spared to see another day. Think how many have spent the night in pain, in sickness, or in prison. Think how many were last night removed into eternity, and how soon this may be your own case.

2. Offer up, *in secret*, your prayer and thanksgiving to God, before you begin your worldly business. It is much better to go from prayer to business, than from business to prayer; for if the world gets the start of religion in the morning, it is hard for religion to overtake the world all the day after. Let no trifling excuses make you neglect prayer. It is better to take a little time from sleep now, than to have to lament your neglect under future punishment.

3. After prayer to God, set about your proper business with diligence and industry. God hath sent no one into the world to be idle, but to labor either with mind or body, or with both. He that says, 'Remember the sabbath-day, to keep it holy,' says also, 'Six day shalt labor.' If you are called to the meanest and most laborious occupation, be not discontented, but consider that it is the appointment of God, and in obedience thereto be *diligent* in your place. In doing this from a regard to his will, you will glorify God as truly, while in your daily labor, as the king upon the throne or a minister in the pulpit. These earthly distinctions are nothing in the Divine eye. 'The Lord looks not at the outward appearance, but at the heart.'

4. Labor after a heavenly frame of mind in the midst of your earthly business. While your hands are employed in your needful work, seek to have your heart with God. Endeavor to improve the time by profitable thoughts, or *short ejaculatory prayers*, which will be no hindrance to your business, but will keep you from vain and wicked thoughts. Bear constantly in mind this text, 'Thou, O God! seest me.'

5. Be strictly *just* and *upright* in all your dealings. Remember the golden rule, 'To do unto others as you would have them do unto you.' Consider also that solemn sentence, that 'With what measure you mete to others, it shall be measured to you again.' If you are a parent or a master, take care that you rob not your wife, your children, or others, by your intemperance, or neglect of what you are bound to provide for their bodily comfort, and above all, for that moral and religious instruction which is so necessary for their eternal well-being. If you are a servant or an apprentice, beware you rob not your master, either wilfully or carelessly, of that *property* which is entrusted to you, or of that *time* in which you are engaged to serve him.

6. In doing your duty in your calling, depend on God's fatherly care to bless your endeavors, and in all circumstances put your trust in him. Do you meet with sickness, or losses, or difficulties? See and acknowledge God's hand in them, and pray to him to support you, that whatever befals you here, it may work for your good in eternity. Do you meet with success and comfort? Own the hand of God in it, and let it be your delight to praise him for it.

7. Watch daily every sin that besets you, and avoid all evil company. When any temptations attack you, pray to God for help against them; it is reasonable to hope that such a prayer, if *sincerely* offered, will be heard.

8. In the evening consider the actions of the day past: humble yourself before God for all your sins, and pray for his pardoning mercy, upon the conditions laid down in the gospel of Christ Jesus: for when you have done your best, you will have reason to say that you are an unprofitable servant.

9. Esteem your *Bible*, and particularly the *New Testament*, the greatest treasure you have on earth, because it teaches the way to heaven. If you are a parent, teach your children to read this blessed book, and to understand it. Pray, not only by yourself, but with your family, remember that strict account you must one day give for every soul committed to your care.

10. Make much of precious time, and especially of the sabbath. Think how great a blessing it is to live in a land of religious liberty, and where the way of salvation is so publicly declared. Think what numbers of the human race are without these advantages, and how they will condemn you in the day of judgment, if, without your light and privileges, they have acquitted themselves as well or better than you have.

11. Whatever you may suffer in this life, think what your state would be if you were dealt with as your sins deserve. Remember that the least sin is more to be feared than the greatest suffering, and that God's favor is more precious than any earthly good.

12. Remember that your Creator is the 'giver of all good gifts,' and if he blesses you with the means, let the hand of charity be extended to the sick and needy of your fellow-creatures; for 'he that hath pity on the poor lendeth to the Lord, who will deliver him in the time of trouble.'

Read over these rules *carefully* every Sunday morning, and examine how you have observed them in the week past. If you have adhered to them, your life will be blessed, your death happy, and your eternity glorious: but if you despise them, and neglect your eternal welfare, remember life is *short;* and, as death, judgment and eternity are fast approaching, 'Prepare to meet thy God.'

[From the Western Messenger.]

PROGRESS OF UNITARIANISM.

Nothing appears in the contents of the Messenger of greater interest to me, as an ardent friend of Liberal Christianity, than the accounts which we have from different and distant parts of the country of the progress of clear, rational, and scriptural views in Theology. Would that our friends throughout the West, could frequently devote a leisure hour to the purpose of making known, through the columns of your periodical, the condition and progress of Unitarianism. That our cause is not retrograde, nor stationary, as some of our opponents would have the world believe, but progressive, we have the most abundant testimony in proof.

The correspondence of Mr. Reneau in the last number of the Messenger, furnishes another fact to the constantly increasing amount of evidence, that the spirit of inquiry is abroad in the land; and that old, long-cherished, but erroneous notions in religion, are giving way before its rigid, scrutinizing investigation. The fact that two such individuals as Professors Gird and Wooldridge, distinguished men in the Methodist Episcopal Church, have abandoned a time-hallowed Faith, and embraced the simple doctrine of the Divine Unity, shows that the strongest and best minds are yielding to the potent influence of the Spirit of Truth. I know not whether they receive all the doctrines, as they are commonly taught in our denomination, but that they have renounced the great leading dogma of the Orthodox Church; to wit: that which teaches that there are in the Godhead, or Divine Mind, three persons equal in power and glory, infinite in all their perfections or attributes, (amounting in our view to three Beings, and, if three Beings, three Gods!) is an event which should rejoice the heart of every lover of truth, as it will avail much in extending the light in the South and West. It is the star of hope, the light of promise, speaking of better things for that portion of the Union. The still more recent conversion of Mr. Folsom, a distinguished Orthodox Clergyman of Providence, R. I., with others that might be mentioned, marks a period in the history of Unitarianism of the deepest interest, proving that its spread is not confined to Boston, as is often asserted, but on the contrary, extending in every direction.

Such open renunciations of Orthodoxy, however cheering as they may be, are not more so than are less visible signs which appear in almost every village where the popular faith is promulgated. During the past autumn, travelling through the States of Missouri, Illinois, and Iowa Territory, I listened to sermons from Ministers of the different denominations, Methodist, Presbyterian, Baptist, and Episcopalian, in none of which appeared the rough edges and sharp corners of older Orthodoxy; or, as that quaint writer of the Presbyterian Church, Dr. Cox, would term it, Hexagonal Theology.

Our own little village is also sharing in this general progress towards a better Faith.

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Look, too, at the condition of the Old Presbyterian Church, that passionate lover of the Standards, with her New and Old basis. She presents a striking illustration of the insufficiency of Creeds to produce unity of Faith, or to secure peace and harmony among her members. She is already rent in twain, notwithstanding the immense power supposed to reside in her long Formula, and one of these large divisions is now undergoing a second subdivision and separation. —President Mahan and Professor Finney, of the Oberlin Institute, and their followers, not few in number, are held up to view as dangerous heretics, and the Church warned against their doctrines which have been submitted to the fiery ordeal of an ecclesiastical tribunal, and pronounced 'dangerous errors, contrary to the word of God, and opposed to the standards of the Presbyterian Church.' Gerrit Smith, of New York, a distinguished member of the Presbyterian Church, has said; 'A dozen years ago, and we were very much at ease with respect both to Methodist Conferences and Presbyterian power; but, now who that values Christian liberty and the right of man, can consent to wear the yoke of the General Assembly of the Presbyterian Church? or who that abhors

the despotism of Popery, does not equally abhor the rival despotism of American Methodism.'

I mention these things, not because it gives me pleasure to dwell upon the divisions and dissensions in the Church of Christ, but merely to show that there is a strong tendency among the more intelligent minds in all these sects, to break away from the bondage of Creeds, and the tyranny imposed by the decisions of ecclesiastical bodies, and to adopt the great, leading principle of Unitarianism, which is, that every mind should be left free, unshackled by Creed or Confession, to determine for itself what it must believe—that there is but one unerring standard for us to consult, from which we are to derive our Faith—the word of God. This principle must be admitted before discord will cease. The health of the Church cannot be restored until her members, throwing aside the prescriptions of fallible teachers, shall go, each one for himself, to the great Fountain of Truth and Love, and drink of its healing and life-giving waters.

Pardon the length of my letter. It was my intention, when I began, to write a few lines only, making some inquiries in respect to the 'Western Agency' of the American Unitarian Association, but I have only space left sufficient to express my deep interest in the plan that has been proposed: in aid of which I enclose Fifty Dollars.

Yours truly,

GEO. SCARBOROUGH.

Owensborough Seminary, Ky., Dec. 2d, 1841.

CHRISTIAN REGISTER.

BOSTON, APRIL 24, 1841.

INDIVIDUALITY OF RELIGIOUS CHARACTER.

We owe obedience not to the world or its prejudices, but to God the Master and the Lord of all. By him are we to be judged, and by that judgment must we stand or fall.

This individuality of religious obligation supposes or recognises individuality of religious character, a subject upon which just and enlarged conceptions do not generally prevail. Among the innumerable errors that have marred the simplicity of Christian truth, among the many false ideas of the nature and power of religion, which have gained countenance and influence of the world, few, in our judgment, have had a more injurious effect, than the idea that it must always operate in one and the same way upon all individuals, and exhibit in all precisely the same manifestations and produce in all exactly similar results. The evil influences of this idea can hardly be overestimated. It has caused many to become hypocrites and formalists. With solemn tones and gloomy countenances, they conformed to a conventional standard of Christian manners, a standard to which their natural temperaments were entirely averse, which in the privacy of retirement they could not sustain, and to which a more enlarged conception of the objects and purposes of religion would have taught them it was not necessary for them to conform. This idea has made many uncharitable. With an unsparing censure, they have rebuked others for sin they did not commit, for indifference they did not feel, for violations of duty of which they were not guilty, merely because their exhibition of religious principles and feelings did not correspond to their own. Others again have been confirmed in religious indifference by this idea; the fire of hope has been extinguished in their breasts, and the exertions they were making in the path of Christian virtue relaxed, because they could not feel as others said they ought to feel, or act as others said they ought to act. But the idea is erroneous. No man's religious experience and manners are infallible guides for another. As to our own master we must each stand or fall, so by our own individual conceptions of truth and duty we must each be governed, and the religious character of each be formed.

But it is asked is not religion one and the same thing? Has it not one great principle, a supreme love of God, which must pervade, quicken and purify every soul? Undoubtedly it has. But the operation and influence of this one great principle may be different and variously modified. The principle of gravitation is a simple principle; but how various, wonderful and stupendous are its operations. It wafts a feather through the air and holds the planets in their course. Philosophers have observed, that in proportion as our knowledge of nature becomes more extensive and exact, the simplicity of all her operations becomes more evident. But notwithstanding all this simplicity in the external world, and the fact that its various operations are often the result of *one* and the same principle, nature never repeats herself. Each leaf on a tree has a point in which it differs from every other leaf.

There is an analogy in this respect between the natural and moral world. Here there is a great simplicity in the principles, but an infinite variety in the manner in which these principles influence the minds and hearts of men. Some, indeed, seem to regard religion, Christianity, as a scheme of redemption, whereby men, by the direct and arbitrary appointments of God, through the sufferings and death of Christ, are brought into a state of grace and salvation—and of course, all brought into it in the same way. But Christianity seems rather to be a system of truths, communicated to mankind indeed by the direct and arbitrary interposition of God, but when thus communicated, left like all other truths to their natural and legitimate influence upon the human heart; and in every individual instance, this influence will be of a peculiar and individual character, distinct from any other instance. The important and practical truths of Christianity are very few, very simple, and their purpose and tendency very obvious, but men see them not with the same eyes, hear them not with the same ears, and of course, though they may be equally influenced, are not influenced all in the same way. There is a diversity, produced partly by nature, by the direct hand of God in the creation of the soul, and partly by education and circumstance, a diversity in men's constitutional temperaments and tendencies, which must produce modifications of the religious character. Here also does nature afford us an illustration from analogy. All matter possesses the same inherent and essential qualities, such as solidity, mobility, divisibility: inertness. Yet this matter is moulded by God and man into an infinite variety of forms, in which these qualities are combined in the same infinite variety of ways. The pool of water possesses the same inherent, essential, properties as the rock of granite. But the surface of the water is ruffled by the slightest breeze, while the storms of centuries seem to have made no impression upon the solid rock. So it is with the human soul. The inspiration of the Almighty, has implanted the same spirit in every human frame, i. e., a spirit possessing the same essential and inherent qualities; yet these qualities are in every case differently combined and tempered, producing as many souls, distinctly and really different as there are, or have been, human beings in existence. And the influence, the effect produced by religious truth upon these souls, must be as different and various, as that of the elements upon the rock and the water. To some persons, religion is the whirlwind upon the lake. It agitates the passions, enkindles the emotions, excites, inflames, infuriates almost the feelings, fills the soul at first, with the terrific gloom of despair, melts it in bitter penitence and sorrow, and at last leaves it, as peaceful as the waters when the storm is past, in the tranquil joy of Christian hope. This is often the mode in which religion operates upon persons of warm and tender feelings, lively sensibilities, fervid imaginations.

Upon others, the influence of religion is not like the whirlwind upon the lake, but like the dropping of water upon the solid rock. It falls, and falls and falls, and seems to fall in vain. The rock is not moistened beneath the surface, and no perceptible impression is made upon its rugged and uneven front. But it does not fall in vain. Each drop is doing something towards accomplishing a grand result. The stern material yields by insensible degrees to the gentle element. A deeper and deeper impression is continually making. The rough and hard edges are constantly wearing off, till at last the whole surface, exposed to the action of the water, becomes as smooth and even as the polished marble. Like the falling of water upon the rock often, is the influence of religion upon persons of cool, calm, contemplative temperaments. They are strangers to violent emotions, to sudden and convulsive starts of feeling and conduct. They are not easily moved. They are gradually brought to the formation of a purpose, and by steps they can not themselves often distinctly mark; but when once that purpose is formed, an inflexible firmness carries them unshrinkingly forward. You could not tell when the falling water first began to make an impression upon the rock, and smooth its rugged surface; neither can you tell, these persons cannot tell themselves, when their souls first began to yield to the gentle influence of religious truth, nor has the progress of this influence been marked by distinct and successive gradations; yet the influence is evidently felt and established with permanence and power, and though it is not continually upon the lips or the countenance, attracting attention to itself by its outward exhibition, yet may it be seen by all that it controls the feelings, the motives and the conduct. These persons are thoroughly and decidedly religious. The heart of stone is made flesh.

Let it be remembered then that religion, that Christianity respects the inviduality of man's nature. It does not propose to turn men into machines, or make them servile imitators of each other. It requires a man to have the spirit of Jesus, and under the guidance of that spirit to develope his faculties, and form a character, such as his peculiar combination of faculties requires. It allows a John to be gentle, tender, and affectionate; a Peter, to be bold, earnest, quick in resolution and action; a Paul to be zealous, indefatigable, unshrinking in danger and duty, yet courteous and prudent; a Luke to be calm, sedate, discriminating. It allows every man to act out himself, in obedience to the highest principles of wisdom and truth as they apply to himself, to his individual temperament and tendencies; and religious progress is to be made and the highest attainments of Christian excellence and virtue reached only, as each endeavors thus to apply their principles.

INJURIES DONE TO CHRIST.—A Sermon, preached to the Essex Street Congregation, Boston, March 21, 1841. By Nehemiah Adams, Pastor of Essex Street Church. Boston: 1841.

We turned over the leaves of this Sermon soon after it was issued from the press; but regarding it as a hasty effusion of an individual in a state of unusual excitement, and not as the deliberate expression of feelings and views which any one, much less the great body of our Orthodox brethren, in their calm and sober judgment, could approve, we laid it aside, with the thought that to refrain from noticing it in our columns would be but obeying the dictate of common charity. Finding, however, that the author, after time for reflection, permits his friends to circulate it as declarative of his fixed sentiments, and that the religious papers of the sect to which he belongs commend it in a way to induce the belief that it breathes the genuine spirit of a sort of Orthodoxy now existing amongst us, we feel impelled by a sense of duty, though a painful one, to make it the subject of a few remarks.

The Sermon is entitled, 'Injuries done to Christ.' The preacher, having taken for his text, Acts xxvi. 8; 'I verily thought that I ought to do many things contrary to the name of Jesus of Nazareth,'—proceeds to describe, in glowing language, several of the most notorious enemies of Christ in the first age of the Church. He presents the character and conduct of Saul of Tarsus, the persecutor; he holds up to view the base criminality of Judas, the betrayer; he pictures the wickedness of the Jews who murdered the Son of God; and all this for what? Will our readers believe it, when we say, it is for the sake of illustrating the unequalled greatness of the injury which Unitarians are guilty of inflicting on Him whom they profess to revere, love, and obey as their Lord and Master? Yet such, strange as it may seem, is the fact. Saul, and Judas, and the Jews, in the opinion on our Essex Street divine, were sinners on a small scale, compared with Unitarians of the present day. A statement, so incredible as this, ought not, we are aware, to go forth in our columns, unaccompanied with proof; so we subjoin specimens of the preacher's own language. After having dwelt sufficiently on the outrages against our Savior, perpetrated by Judas, the Jews, and Saul, he goes on to remark:

'A greater injury, in some respects, was in reserve for Christ even than this ignominious treatment, or than his death upon the cross.' 'Such greater injury I hold to be, the denial, under the dispensation of the spirit, of Christ's Godhead and his vicarious sacrifice.'

In other words, I, Nehemiah Adams, Pastor of Essex Street Church, pronounce all Unitarians (for none of them believe that Christ was the Supreme Being or that he died as the substitute for mankind) to be chargeable with doing a greater injury to the Son of God, than did Judas who betrayed him, or the Jews who murdered him, or Saul of Tarsus, breathing out threatenings and slaughter against the disciples of the Lord!!!

Enough, one would think, to have said so much, especially when it is considered who are and have been included in the ranks of Unitarian Christians. But no; not only is the injury done by them to Jesus thus unparalleled in the annals of Christendom, but their guilt is further aggravated by the fact that they have not the excuses of others to plead. They sin, the preacher proceeds to say, 'in the midst of the greatest light; they are not bigoted Jews, nor Roman soldiers, nor Pharisaic zealots, who, in this way, now reject Christ; they are men who have been educated under the light of Christianity, some of them the children of pious parents who offered them in baptism to the Father and to the Son and to the Holy Ghost, one God,' &c. 'Men of other days who had been taught by their religious guides that Christ was an impostor, knew not what they did when they crucified him. Saul of Tarsus was ignorant in his unbelief;—would that there were more reason to think that of some who now reject the deity and atonement of Christ we ought to say, They know not what they do,' &c.

And yet, on the very page where such outrageous accusations appear, we find the man who makes them, speaking of the same Unitarians in terms like these; 'Towards them personally I am conscious of kind feelings.' Verily, one who can cherish kind feelings towards such fiends in human shape as, in these days of light, knowingly and wilfully treat the Son of God worse than he was ever treated before, whether by a Judas or a Saul, by bigoted Jew, Roman Soldier, or Pharisaic Zealot, deserves canonization for his charity.

But the climax of absurdity has not yet been reached. In speaking further of the rejection by Unitarians of the two Orthodox dogmas before named, he says;

'I think it *impossible to conceive* of any injury which Christ has ever received from men that can wound him more.' 'It must appear to celestial beings the greatest injury which Christ has ever received in this world.' It removes 'the only hope of the salvation of man.' 'It is worse than common-infidelity.' 'Our expectations of deliverance from endless hell-torments are connected with our faith' in those two doctrines. The denial of them 'is the most awful form of rejecting Christ and doing injury to souls, which the mind of man or angel can conceive.'

And so he goes on, half way through his discourse, saying all manner of things suited to make (not the enlightened and candid—they know better—but) the ignorant and prejudiced and bigoted regard Unitarians as the worst enemies of the Savior that have ever lived, nay, than can be conceived of by men or angels,—and then he has the face, forsooth, to introduce what he calls an '*affectionate* appeal' (which fills the remainder of the Sermon) to these same Unitarians (albeit not a soul of them was present to hear it) with the words following: 'I deprecate sectarian hatred and contentions, or the use of personal invective, or the violation of the law of kindness in word or deed'!!!

Such, reader, is the latest fashion of Orthodox sermonizing in the metropolis of New England! In justice to others of the same faith, we express our belief that no clergyman in this city could have produced any thing of the kind, but he who signed a certain 'bull' of excommunication, which appeared in the Register some five or six months ago. In what terms of rebuke sufficiently strong and severe can we speak of one who allows himself to preach and publish in such a style?

[We had gone thus far when unexpectedly the following communication from a correspondent came to hand, which we insert in place of the comments we were about to make; only saying that its spirit is of a somewhat tenderer kind than that in which we should have had the grace to write.]

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TO REV. N. ADAMS.

SIR,—I have read attentively the affectionate expostulation which you addressed to me and others, in a recent sermon at the Essex street Meeting-house. Although not present to hear it, I appreciate the fidelity and kindness which caused you so to care for my and their welfare, as to plead with us though absent. It is not usual to preach to absent people with the idea of benefiting them; but as you say that you did 'feel constrained to make a solemn appeal to' us, we are happy to receive and ponder it in the same spirit of love and candor, in which it was addressed to us.

The subject of your discourse, '*Injuries done to Christ*,' is one of deepest interest. The treatment which our holy Master receives from any of those whom he came to redeem, is a matter that deeply affects all who are his followers. We cannot look on with indifference, when he is despised and rejected. His injuries are ours. But you place *us*, not among his followers, but his persecutors. You rank us with Saul of Tarsus before his conversion. Your whole plea against the injuries done to Christ, is an accusation of us Unitarians, as being the most injurious of all men. In this you wrong us. We are not persecutors, but followers of Jesus. Therefore your pathetic expostulations are vain; they are founded on an erroneous assumption, and do not reach us. We see no more reason why you should thus take for granted your own acceptance with Christ, and then argue with us as injurious and lost, than why we should take for granted that we are accepted, and treat you as the injurious and lost. For, as was long ago said, you seem to forget that you differ from us, just as much as we differ from you.

I can easily understand, that your feelings are hurt by the prevalence of views so opposite to your own, as those which other Christians hold; but then our feelings also are wounded by the views which you hold. Your feelings are hurt, undoubtedly, whenenever your favorite opinions are spoken of with harshness; but certainly *our* feelings are no less hurt, by the scorn and loathing with which our opinions are sometimes spoken of. It is not in the nature of man, that he should hear reproaches uttered against the truth which is dear to his soul, and remain unmoved. You think, that because your feelings are thus wounded, those of the Savior must be too; but here you seem to be exposed to the remark, 'thou thoughtest me to be altogether such an one as thyself.' But however this may be, since we think it is possible that you may be in error, we cannot allow that your representation does justice to the feelings of that gracious Being. We rather suppose, that, knowing both the infirmity and the honesty of our hearts, knowing, as he does and you do not, our desire to honor and follow him, and our purpose to give ourselves to the truth as we find it by inquiry,—if after all we have groped in vain, and are mistaken, he will compassionate us; and instead of being absorbed in the idea of injury done to himself, he will but wait for our freedom from the flesh, to show us, as he showed to Saul, the truth which we have sought but not found.

Meantime, we are grateful for the interest you are pleased to show for our enlightenment. It is but a duty in a Christian, to manifest that interest even towards scoffers. And while the air is full of anathemas, it is especially grateful to catch the sound of something like a gentle entreaty and pitying prayer. I should not, however, trouble you with any remarks on the subject, were it not that your statement of your feelings serves to revive in my bosom the similar feelings, which I have often experienced towards my Calvinistic and Trinitarian brethren. Not of envy, not of bitterness, not prompting to clamor, defamation and scorn; but feelings of grief, of sad lamentation, prompting to entreaty and expostulation and tears. If the walls which separate us could fairly be thrown down, and soul meet soul in naked simplicity, I doubt not that on both sides we should find existing this fraternal solicitude; each would then understand the real state of the other, and exchange forgiveness and blessing.

These feelings being thus revived in my bosom, I cannot refrain from giving them vent; and doubt not that you will receive their expression in the same simplicity and kindness that you have made your own. Perhaps I may do as much to undeceive you in some particulars, and to enlighten you on others, as you have done to enlighten and undeceive me. For I believe that in every instance in which you plead with me concerning a wrong done by me to my holy Master, I can present to your notice a similar and equal wrong done on your part either to him personally, or to his ever-blessed Father, or the Holy Spirit of Truth. Do not let this expression offend you;—but observe, I pray you, that I but use the privilege, of which you have set me an example, of showing how my own deep convictions and religious sensibilities are affected by the doctrines which you and some other Christians hold. And I am sure, that a man of the fairness of mind that you profess to be, will not deny the right which you yourself have exercised. Indeed, you invite me expressly to this, when you say, 'If you have any similar apprehensions in regard to us, and will express them earnestly and kindly, we will love you as our most faithful friends.'

I am extremely happy, however, not to be able to begin, as you have done, by likening those who think differently from myself respecting Christ, to Saul the Persecutor, and Judas the Traitor. As this is a gross injustice on your part, I not only will not in any way imitate it, but am happy to say that there is no ground for it;—though I think I *might* find ground for it, if I esteemed my own power of interpreting God's word infallible. But I will do no more than affectionately suggest to you, whether it is fair, ingenuous, just, to place those who profess Christ and preach him and propose to honor and spread his cause, in the same category with a determined persecutor, and to represent them as exercising toward him more 'ignominious treatment' than Judas who betrayed, or the soldiers who mocked him. For this you have done in express terms. You say you have done it with personally kind feelings; and I will not doubt it. There is nothing of the air of a *personal* ill-will in anything you say. But I assure you that I take it as a personal grievance; and if I should retort upon you in a similar strain, you would perceive that I had reason so to take it. But what would be the use of such retort? You will doubtless see, the moment your attention is directed to the passage, that you have been guilty of an unhappy oversight. 'Men in other days who had been taught by their religious guides that Christ was an impostor, knew not what they did when they crucified him. Saul of Tarsus was ignorant in his unbelief;—*would that there were more reason to think that of some who now reject the deity and atonement of Christ, we ought to say, They know not what they do.*' As if anything could be more monstrous than this supposition, that any persons KNOWING that Christ is God, should reject him as such, and yet preach his Gospel! I am sure that you 'knew not what you did' when you penned that sentence. If you had, you would rather have cut off your hand than written it.

From this introduction you proceed to your plea. You urge that we do the 'greatest possible injury to Christ, by denying his Godhead and Atoning Sacrifice.'

Even if these be true doctrines, I am not sure that your position is correct. I am not certain that the denial of these two doctrines would be the greatest wound to the '*personal feelings*' of Christ. Does that holy and benevolent Being care more for his own honor in the sight of fallible men, than for the honor of his Father and our Father?—than for the salvation of the human family? than for the glory of the Divine government throughout eternity? Nay, he has taught us on this point, when he said that the injury of blasphemy against himself should be forgiven, but not that against the spirit of God. So that, even if I hold these doctrines to be true, I should think your proposition wrong.

But are those doctrines true? My dear Sir, you know very well that it is possible they may not be;—and in that case, all the pathos of your appeal, and it is really pathetic, falls to the ground. I am quite as sure that they are not true, as you can be that they are. Instead therefore of feeling that I injure, I protest, before God and the universe, that I HONOR Christ, by denying them. In doing so, I follow his command, I comply with his teaching. You say that we reject Christ, and that we do it against light and knowledge—without the excuse of 'bigoted Jews, Roman Soldiers, and Pharisaic Zealots.'—Reject Christ!—I will forgive you this wrong. So long as you suppose it impossible that any should be accepted of God who does not think as you do on these points, so long of course, you will esteem a rejection of your views to be a rejection of Christ; nay, the worst form of rejection, worse, you say, 'than common infidelity;' for that leaves the sinner a hope, but this 'shuts the last door upon him.' When such things are said by a sane man, in a tone of apparent sincerity and sadness, we can only express our amazement at the extent of human infatuation, and appeal from the fallible judgment which condemns us, to that High Tribunal of God which cannot err.

At the same time, let me say, I sympathize with you in those remarks which you make, in deprecation of the bitter language which is sometimes used by those who think your favorite doctrines unscriptural. I agree with you that the religious views of conscientious men ought always to be treated as things sacred,—with seriousness and tenderness. A man's religious faith is his most precious possession, and should be treated as such. I feel for you when you say, 'our highest and most sacred religious joys, our richest Christian experience, spring from him whom God hath set forth to be a propitiation through faith in his blood. To a *spiritual believer* nothing is *so precious as the Savior*. You have no conception of this, but you may know that it is true, from martyrologies, and from the memoirs of Evangelical Christians everywhere, and in all times. We know that you verily think and feel that you ought to say what you believe, (or disbelieve,) about Christ, but we *pray you* to consider the *feelings of Christian believers*, and if possible, spare them the pain of hearing their Redeemer degraded, and his blood of atonement counted an unholy thing. O! think when you are inclined to write and speak bitter things about Christ's Godhead and Atonement, think, as David said, when he was tempted to indiscreet words, 'If I say, I will speak thus:—behold I should offend against the generation of thy children.' Ps. lxxiii, 15.

This is properly said. I am sorry for whatever occasion you may have had to say it. But, unhappily, men are so taken up with their own views and feelings, that they are too careless of doing justice to others. And I solemnly appeal to you, whether *we* have not cause to make a similar complaint. Have not our feelings been disregarded and outraged? Is not obloquy and derision cast on our most holy faith and dear convictions? We too have our 'sacred religious joys and Christian experience.' We have our worship of the Infinite and Benevolent Father, 'whose love and compassion towards us is beyond the highest thought;—our repentance of sin, our hope of pardon, our efforts to overcome evil, our expectations of preserving grace, of peace and support in death,' and of a happy immortality in heaven, are all founded in his love and grace. To us, as well as to others, he has sent his Son, Jesus Christ, whom we receive and honor in faith and love, holding it a precious and unspeakable privilege to bear his name and look for his appearing. You have no conception of this, perhaps; for you recognize no experience but your own. You verily think and feel that you ought to stigmatise all this as infidelity, degrading Christ, doing him a greater injury than Saul or Judas, trusting in our own righteousness, the pride of Reason, &c. We have borne much of this; we bear much; our professions are mocked, our opinions ridiculed and nicknamed, and our most sacred and dearest convictions scoffed at. You think you ought to do so, you say; but I pray you consider the feelings of Christian believers, and if possible spare them. Oh, think, when you are inclined to write and speak bitter things, think, as David did, when he was tempted to indiscreet words, 'If I say I will speak thus, behold I should offend against the generation of thy children.'

You found your plea on the assertion, that 'to a spiritual believer in Christ, nothing is so precious as the Savior.' We found ours on this—that to a true child of God, nothing is so dear and precious as the Father. Precious and dear as the Savior is, we dare not say that nothing is so dear, so long as we know that the FATHER *sent* the Son to be the Savior of the world. This Father is all Love, as well as Power and Truth; and no words can utter the fulness of that reverence and affection with which his children would fain regard and serve him. Must it not wound them, think you, to hear anything that would degrade him from his supremacy?—that would cast suspicion on his character?—that would detract from the perfect justice, the immaculate purity, the equal and impartial love of the everlasting Father? Yet what are we condemned to hear? That this perfect Being, brings men into existence condemned already; under his wrath and curse; incapable of all good, and yet expected to do good; some elected out of the mass and saved; yet to be saved, only because an infinite 'vicarious sacrifice' has satisfied divine justice; which sacrifice, though infinite, yet saves but a small portion of the numberless condemned. All this is said of the Father, whom we adore. Can loving children hear this said of a Father, and not feel aggrieved? Could your children hear such things reported of you, and not feel aggrieved? Yet such things do we hear continually of our Father in Heaven. We know that you verily think and feel that you ought to say what you believe about God; but we pray you to consider the feelings of his children, and spare them the pain of hearing their Father's character degraded. Think as David did, 'If I say I will speak thus, behold I should offend against the generation of thy children.'

I do therefore earnestly expostulate with you and your brethren on this point. 'I give utterance to my feelings in a solemn and affectionate appeal.' My feelings are wounded in this matter, as you say that yours have been. And I am sure that you cannot look seriously at the subject, in the light in which I have placed it, without perceiving that we have on our part quite as just cause for sadness and complaining as you have on yours. How can it be a greater trial to you to find a Savior 'degraded,' as you express it, by being placed in a rank below that of Supreme Divinity, than it must be to us to find a Father degraded by being placed in point of character, below the standard of common equity and morality?

There is another point to which I must give a moment's attention. It is that which stands first in your 'solemn and affectionate appeal,' and relates to the use which should be made of certain texts of Scripture. You must not be surprised if I say, that I expected something a little different from a scholar, and a man who had once been honored with election to a professor's chair in a distinguished Seminary. In your whole discourse, you professedly appeal to the feelings, and not to argument.* This is very well. But an appeal to feeling on a question of *facts in criticism* is not very well. And consequently you have addressed the prejudices and passions of the unformed. I think this may be complained of. You say, 'In order to disprove these truths, you are *obliged to pronounce many passages of Scripture to be* 'interpolated' and '*spurious texts*.' Not exactly so. The fact is this;—we find that the learned critics—TRINITARIAN AND ORTHODOX critics, *as you know*,—have 'pronounced' that certain texts are interpolations and spurious; and therefore, as honest men, we say they are to be left out of the argument. That is all. I ask you, on your conscience, whether as honest men, we could quote or obey as scripture, what has been proved to be not scripture? If we did, should we not be accessory to fraud, imposition and deception? And are we to be blamed, are we to be flouted at, are we to be cried down before the Christian world, in solemn denunciation and awful tones of warning, because we cling to the true word, and will not allow its corruptions? Sir, we have a right to complain of such treatment. And I confess that I am amazed and grieved beyond expression, at finding a man like you vindicating as a matter of policy, the upholding of passages as part of the Bible which you know are no part of it. I thank God devoutly that I have too much confidence in his word, to believe that it needs the support of such equivocal policy.

I think, also, you must be aware that you give too much the impression that our whole scriptural argument lies 'wholly or chiefly' in these passages;—whereas, as you well know, this is but a small part of it; it covers a much wider ground; so that, as you are aware, many excellent men, arguing from the English Bible just as it is, have yet maintained the Unitarian doctrine.

Before I close, there is another topic to which I must advert. True to your purpose of addressing only the feelings, you make an appeal on the subject of '*the dreadful consequences hereafter*,' which must follow, if we withhold our assent to your Orthodox doctrines. I hardly know how this sort of thing should be received. That it may produce an effect on some minds, is not unlikely, for it is solemn and personal, and some minds are timid. But that in sober earnest a man should write such a passage, and not perceive that there is another side to the subject, which ought to restrain his rash hand, is almost inconceivable. However, you have done it, and I dare say have done it in simplicity and good faith. Let it have its effect. But suffer me in the same simplicity and good faith to suggest to you, that if, after all, (which you cannot deny to be possible,—which you even intimate to be possible,) you should prove to be wrong and we to be right, then you have rashly subjected yourself to solemn accountability, by your over confidence and dogmatism, both in the statement of your opinions, and in your treatment of those who dissent.

Let me seriously ask your attention to this;—to which I would not have presumed to call it, except it were thus made necessary. The case is this. Two bodies of men, equally sincere in their purposes, have come to different opinions on certain great religious religious matters. They appear at the judgment seat. Those who are found to have erred, according to you, are with us hope, and are to be cast off from the Divine love. About this you express no doubt whatever. You take it for granted, that these wretches will be the Unitarians, and here your concern and your awful admonition. But suppose it should be otherwise; suppose the Orthodox shall be found to be wrong. Do you not see that, on that *supposition*, we have as solemn ground for addressing an admonition to you? You have uttered your own condemnation. For where shall you appear at that day,—if, as we conscientiously think, the doctrines you love are deeply injurious to God the Father, being misrepresentations of his glorious character, and tending to detract from his glory and to elevate another above Him in the affections of his children? Suppose it should appear, that you had all along erred, and by your favorite doctrines, so pertinaciously held, and with such a tone of spiritual superiority, had been injurious to the Divine economy of grace. Then, according to the principles of your sermon, none of your sincerity and hearty devotedness and strong faith would avail you, but your mistake would be your everlasting ruin. This is what you say of us; and the saying recoils on yourselves. Blessed be God, we cannot take this view of the Divine equity. We believe that God accepts there who love and serve him, notwithstanding they may happen to misunderstand some portions of the mysteries of his kingdom. And I pray that you may have the comfort to see this, before your eyes are opened to it at the last great day.

Allow me to add, in response to your glowing expression of the wish that the Unitarian preachers may become preachers of Calvinism, that *I* could wish no higher or better joy to you in return, than *that you and your brethren may become preachers of Unitarianism*. I have known some who have made the change;—men, educated in the bosom of old Puritanism; who drank in her milk from their boyhood; who preached acceptably and honorably in Orthodox pulpits; who have been led, by the devoted study of the Scriptures, and much thinking and prayer, to leave all that holy body, and devote themselves to what seemed a truer, juster, happier form of Christian doctrine. You would smile at my simplicity if I were to express a hope that *you* might enjoy the same privilege and happiness. Certainly I will not seem to insult you by intimating such a change to be possible. God give you peace and salvation in the service you have chosen! But I do hope, pray, and expect, that others besides those I have named, will come to the true light, and preach the supremacy and love of the Father who sent his son for the salvation of the world. They would 'bring the long and painful experience of error to assist them in defending the truth;' and would be 'welcomed into the company of the believers and preachers' of the ONE GOD AND THE ONE MEDIATOR BETWEEN GOD AND MAN.

I subscribe myself your brother in Christ,

A UNITARIAN.

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* 'It may be said, why not meet them with argument? This has been done. My wish now is, to *give utterance to my feelings in a solemn and affectionate appeal*.'

BRIEF EXTRACTS FROM RECENT LETTERS.

Quincy, Ill., March 30th, 1841.

My Dear Sir,—On Sunday, March 21st, we opened a Sabbath School. We felt quite encouraged at our beginning, and you may well think we had reason to feel so. It will be our object to get into our School as many poor children as we can find, who attend no other Sabbath School. This will be a blessing to the children and their families, and also to our Society. I find Teachers enough who are ready to lend a helping hand; they are among those who have attended our Bible-class.

It affords me great pleasure to be able to inform you that we are to have an addition of four to our Church at the next Communion. Four young ladies are coming forward to make a profession of religion. And I hope that this is but an earnest of what is to come. If I have any aim in my preaching here, it is to make men, not sectarians, but Christians. I feel that there are quite a number in our congregation, who would be ornaments to the Church, and I long to see them come forward and assume the name of Christians. I cannot, however, urge them to take this step, for I think that if there is any stand which men should take voluntarily, spontaneously, it is that by which they declare themselves the disciples of the meek and lowly Jesus of Nazareth. I do not read that there was any urging of men into his cause by our Master. What a sublime spectacle was presented to the world—a spectacle for angels to behold—when he went forth on his mission, scattering the seeds of truth, and leaving them to spring up and bear fruit of themselves! It is this same faith in the truth which should animate his ministers; and where it does animate them, and the Kingdom of God is preached truly, I believe that men will press into it.

Having written thus far, I was very pleasantly interrupted by a member of Brother Miles's

parish from Lowell. Although a stranger to me, I felt at once acquainted with this gentleman, (Mr K——) when he told me that he was a Unitarian, and that Brother M—— charged him to call and see me if he should come to Quincy. I could wish that others of our Eastern brethren would charge the members of their Societies, when they are about to travel through the Western States, to call and see the Unitarian clergymen who are laboring single-handed. I can assure you, it did my heart good to see this gentleman. Where the members of our denomination are so few, it is very encouraging to know that a stranger who is in the place is a Unitarian—much more to see him, and receive a word of sympathy.

I find that our Tracts are doing a good work here, and I hope soon that we may have some more. Can you not send us a bundle?

Yours truly, G. M.

Lowell, April 14, 1841.

My Dear Sir,—The annual meeting of our Tract Auxiliary was held the first Sunday Evening in April. There was a good spirit manifested, and a determination expressed to retain the present number of subscribers, and if possible to raise it to 150. You will be pleased to hear of a little incident that then occurred. In my Society is a maiden woman by the name of ——. She came here about fourteen years ago from the country, was poor, and had no means of supporting herself but by her own work. She has constantly been employed in a Factory, and by her great industry, fidelity, and good health she has laid up a pretty little sum of money. She is a member of my Church, and one of the most prompt and cheerful contributors to every good work. As an expression of her deep interest in the objects of the American Unitarian Association, and of the pleasure and profit she has derived from reading its tracts, for which she has been a subscriber for several years, she put into my hands, at our annual meeting, the sum necessary to make her a Life Member of the Association. Considering that this came from her own hard earnings, and was an offering of her heart, I thought that it deserved this notice.

Your friend and servant, H. A. M.

Messrs Editors,—In the Christian Register of March 27, some notice is taken of 'a singular book' called 'scenes in a vestry, being an account of the controversy in the South Parish Congregational Church in Augusta, Maine.'

As neither from that article in the Register, nor from the book itself, can a correct understanding of the case be obtained, you are respectfully requested by a member of the Church complained of, to publish the following statement.

In October 1838 it became the duty of the Church to hear and investigate a complaint, regularly brought before them against a member living at a distance, who was thought to be exerting a very injurious influence in the place, where she resided by her attendance at balls and dancing parties. In their examination of this matter, the Church thought proper to inquire into the subject of dancing generally, and without opposition at a meeting unusually full, resolutions were passed disapprovnig of all participation in that amusement on the part of professing Christians.

Early in 1840 the Church thought proper to re-examine the subject, and after a prolonged discussion the report of a committee was adopted by a vote of 25 to 1, in which the resolutions of October 1838 were re-approved, and the opinion was expressed, that 'Christian parents should employ all suitable instrumentalities to restrain their children from engaging in that amusement, as it is usually practised.'

Soon after this, it was said by the lady of Judge W. to one of the members of a society of young ladies, several of whom were children of those Church members, who had voted for the report, 'you may meet at our house the next time and here you may dance as much as you please.' Some of the circle accordingly met there, and spent a part of the evening in dancing, the son and daughter of Mrs W. who also were members of the Church, playing for them one on the piano, the other on the violin.

By this conduct many of the members of the Church were aggrieved—not simply because Mrs W. had 'permitted some of her neighbor's children to dance at her house' but because she had done this, under such circumstances as wore the appearance of disregarding the known views and wishes of a large proportion of her fellow members, and by inviting some of their children to do at her house what they had just before declared it to be their duty by suitable means to restrain them from doing, had taken an attitude, (and her son and daughter with her) of seeming hostility to the Church. We did not see how we could walk comfortably together, while a part of the Church was thus openly arrayed against the rest, but considered it our duty to attempt healing the breach in the manner pointed out by our Savior.

That all our measures were judicious, and that all the forbearance and tenderness were shown, which the spirit of the Gospel would dictate, we dare not affirm. But we did think, and we still do think, that there was just cause to be aggrieved, and that we were reactuated, not by a spirit of unkindness to a lady, 'highly respected for piety and moral worth,' but by a sense of duty to her and to our common Lord and Master.

Whether our views of the amusement in question are sound or not is a point, which the writer of this statement will not now attempt to discuss. Even if they are not, we conceive that some caution should be exercised by those who are associated with us in the bonds of the Christian covenant, not to wound our weak consciences.

[From Zion's Herald and Wesleyan Journal.]

CALVINISM AS IT IS.

It is supposed by some that Calvinism has undergone essential changes, within a few years last past, so that the arguments of Wesley, Fletcher, and others, do not touch it as it now is. This we have uniformly denied, and challenged the proof; but it has not yet appeared. The following extracts from the "Confession of Faith," at the Old South church of this city, may throw light upon the subject. This confession is fresh from the mint. Though it may be old, it is also new—the present creed of the church having just come from the press. And it is not the creed of this church only, but it is essentially the same of every other Calvinistic Orthodox church in the land. Christian reader, examine these sentiments, and then say whether you can in conscience countenance them. O, what a pity that the word of God should be trammelled with such wretched devices. Who can wonder that New England is overrun with every species of heresy, when he remembers that these are the sentiments, the unscriptural, unreasonable, the God-dishonoring, not to say the blasphemous, sentiments which we have been trained to regard as the essence of Orthodoxy? Where is there a heresy which cannot produce a better title to divine origin? What is the name of that system which inflicts so deep a stain upon the divine character? But I forbear. The extracts will speak for themselves. ——

Boston, March, 1841.

We have not room for the extracts from the 'Confession of Faith' referred to above, and which were inserted in Zion's Herald. One would hardly suppose that many persons, willing to assent to such a creed, could be found in Boston at the present day.

For the Register and Observer.

FUTURE PUNISHMENT.

The only object of punishment which is sanctioned by justice, wisdom or benevolence is either the reformation of the individual punished, or as an example to others to deter them from sin. As a mere *retribution*, to inflict so much suffering for so much sin, without regard to these two purposes to be accomplished by it, it is not only entirely useless in itself, but can proceed from nothing but a malignant disposition in the being who inflicts it,—a disposition which is gratified by causing and witnessing pain and misery. Of what possible use, I would ask, would it be either in this world or another to inflict punishment as a mere retribution? It would be only adding a fresh amount of misery to that which has already been produced by the sin which has occasioned it—without by the supposition diminishing this sin at all, either in the person suffering or any one else. What is it that makes an act sinful? It is the production of misery to the person sinning or some other person—and if it were not for this effect it would not be sinful. And what is *retribution* merely as such? It is also the production of misery, without diminishing at all that which before existed. How then can it be either wise, just or benevolent to inflict it?

If, then, the foregoing views be sound, it follows that *any* punishment in a future state will proceed upon the fact, that that state will be a continuation of this, in being itself *a state of probation*, where mankind will have the power again to sin, and for this reason be the subjects of punishment. For if the future state be one where the character and condition is permanently and unalterably fixed, so that nothing can by possibility alter either, it is manifest that punishment cannot effect either of the purposes which alone can justify it. It cannot either reform the individual himself, neither can it be an example to others. For by the supposition, neither the one nor the other can undergo any change either in their character or in their condition. What a spectacle then, under this view of the case, would punishment, and especially eternal punishment present? A portion of mankind having their existence continued and perpetuated in another world for the mere purpose of making them miserable, without doing themselves or any one else any good. What would be thought of a parent whose child had led a life of vice and misery in this world, and who had died while so doing, who should desire that the existence of this child should be again restored to him on earth, for the mere purpose that he might again endure misery, a misery which should have no tendency to reform him, but to be his unalterable and fixed condition? Would you impute to this parent, benevolence, or a parental affection for his children, or a desire for their happiness? Certainly not, but on the contrary a malignant disposition; the worst passion of the human heart, which could be delighted by the sight of suffering, when this suffering could do no good. And yet this is but that doctrine of retribution merely as such carried out by a human being and a human parent. What then should alter its moral character, when applied to the Divine Being, and our Heavenly parent?

But it will be said, as an objection to this view of the subject, will you allow a man to go on, and sin in this world up to the time of his death, and then not punish him at all for it in another world, but place him in the same condition as one who has led a virtuous life? By no means, and the ground taken, involves no such conclusion. The supposition is that a future state is the continuation of the present as a state of probation, and that punishment is to be inflicted there for the purpose of effecting, if possible, a reformation of the sinner. And I can see no good reason why a man in another world who should repent and reform there, should not avoid a *further continuance* of punishment by so doing, as well as if he repented and reformed here. A man may live to the age of sixty years here, and sin fifty nine of them, and yet if he repents and reforms during the last year, he will avoid future punishment by so doing. And evidently on the ground, that his character being changed, it becomes unnecessary and useless to punish him. The idea of punishing him as a mere *retribution* for the sin he has already committed in this world is abandoned, and the true object and use of punishment only regarded. Why then, if a man should repent and reform in another world, should not his punishment cease, as well as if he repents and reforms here? Why should the doctrine of *retribution* be held up in regard to him in this case when it is admitted not to apply in the former one? The principle is evidently the same in both cases, and if it be consistent with justice and wisdom to disregard it in one case, it must also be in the other.

If the foregoing views be correct, the doctrine of the *atonement*, as a vicarious substitution, aside from its absurdity on other grounds, must fall to the ground,—for it proceeds altogether upon the doctrine of *retribution*,—the inflicting future and endless punishment as a *penalty* for sin, and not for its *remedial* and *reformatory* influence and character. A.

REV. WILLIAM TURNER.

This venerable servant of Christ has officiated *fifty nine years*, as Pastor of the Unitarian Church and Society, that worship in Hanover Square, Newcastle-upon-Tyne, England.

FUNERAL CELEBRATION.

Funeral honors, under arrangements made by the City Authorities, were paid to the memory of the late President of the United States, on Tuesday last. The occasion was one of melancholy interest and impressive solemnity. All business was suspended, the shops closed, and most of the streets through which the procession passed, decorated with appropriate emblems of mourning. The procession itself was a grand and imposing spectacle. There were two features in the occasion particularly worthy of notice, honorable to the character of our city, and gratifying to all. One was the perfect stillness, and propriety of behavior on the part of the immense throngs assembled in the streets; the other, that all political distinctions were laid aside, and through the various Societies and Wards, almost the entire mass of the male population of the city joined in the procession. The services, at Fanueil Hall, were interesting and appropriate. The Eulogy, pronounced by the Hon. Rufus Choate, will be published, we presume. The Daily Advertiser of Wednesday contains a very full and accurate report of it, from which we have room only for the following short passage.

'In looking over the history of his life more carefully, to form an estimate of the aggregate of his character, I venture to think, that while through his life he displayed the requisite capacity for the formation and administration of laws, or whatever public duty was required of him, it was the warm, pure and great heart that attracted and retained for him the love of his countrymen. He should be remembered—and we will speak of him to our children as the GOOD President; homely as that epithet may appear, how much more has it of real significance than the imperial title 'great' so often given to men who have waded through blood to thrones. I need give but two anecdotes to illustrate this trait in his disposition. He pardoned the negro who sought his life, and rescued him, by his own solicitation, when fastened to the stake for military punishment. He recovered heavy damages by a verdict in a case for slander, and then divided the money received, among the children of the slanderer, and the orphan children of some of his old soldiers. Although he was hospitable beyond the usual hospitality of the West, it was always the remnant of the armies of Harmar and St. Clair that found the warmest welcome at his ever ready board. When the ear heard him, it blessed him; when the eye saw him, it gave witness to him; because he delivered the poor that cried, and the fatherless and him that had none to help him.'

POEMS BY MRS LOCKE.

We learn, that a volume of original Poems by Mrs Jane E. Locke of Lowell, several of which have appeared in this paper, is about to be published.

TO CORRESPONDENTS.

Our Correspondent S. W. is informed that the delay in the insertion of his two articles on 'Faith' arose from the oversight of the person to whom they were entrusted. The first appeared in our columns immediately after it reached us. We hope we shall receive frequent communications from him.

We are sorry that we cannot find room for 'Aristides' in this week's Register.

The article of 'Castigator' cannot be admitted into our columns, as it is against our rules to publish any thing in disparagement of the motives and character of a whole body of Christians.

We must have a personal interview with the writer who signs himself 'Unitarian Watchman,' before we can insert his 'strictures.'

We regret that P's account of the Hancock Sunday School was received too late for insertion this week.

J. T. also too late.

INTELLIGENCE.

OFFICIAL.

TO THE PEOPLE OF THE UNITED STATES.

A RECOMMENDATION.

When a Christian People feel themselves to be overtaken by a great public calamity, it becomes them to humble themselves under the dispensation of Divine Providence, to recognise His righteous government over the children of men, to acknowledge His goodness in time past, as well as their own unworthiness, and to supplicate His merciful protection for the future.

The death of WILLIAM HENRY HARRISON, late President of the United States, so soon after his elevation to that high office, is a bereavement peculiarly calculated to be regarded as a heavy affliction, and to impress all minds with a sense of the dependence of Nations, as well as of individuals, upon our Heavenly Parent.

I have thought therefore, that I should be acting in conformity with the general expectation and feelings of the community in recommending, as I now do, to the People of the United States, of every religious denomination, that, according to their several modes and forms of worship, they observe a *day of Fasting and Prayer*, by such religious service as may be suitable on the occasion; and I recommend Friday the *fourteenth day of May next*, for that purpose; to the end that, on that day, we may all, with one accord, join in humble and reverential approach to Him, in whose hands we are, invoking him to inspire us with a proper spirit and temper of heart and mind under these frowns of his providence and still to bestow His gracious benedictions upon our Government and our country. JOHN TYLER.

Washington, April 13, 1841.

Funeral of The President.—The funeral solemnities of the late President Harrison took place at Washington on Wednesday the 7th inst. They were of a most imposing kind. An immense number of people were in attendance from all quarters where intelligence of the President's death had reached.

At 7 o'clock the firing of minute guns commenced from the military stations. The stores and offices were closed, and the fronts of most of the houses ornamented with festoons, arches, and fringings, of crape and cambric, and flags half mast were to be seen floating from the Capitol, the Navy-Yard, the forts, and the towers of Churches.

A few minutes before 12 o'clock, a funeral car, being, a platform raised in the centre, covered with black velvet and drawn by six white horses, a colored man dressed in white muslin, according to the Turkish costume, with a black scarf, being at the head of each horse, entered the square, and drew up within the portico. In the meantime, the service was performed over the corpse in the east room, which was hung with black cambric, in the presence of the Vice President, the Cabinet, the foreign Ministers, the Clergy, and such others as had the privilege of admission.—The service was read by the Rev. Mr. Hawley of the Episcopal Church.

Precisely at 12 o'clock, a detachment of trumpeters, which had been marched up in front of the portico, played the German hymn, during which the body was moved, and placed on the car. The coffin was covered with a rich velvet, on which were placed two swords, laid across, and a roll of parchment, with a profusion of hyacinths. At a signal, the artillery in front of the square sent forth its thunders, the bell of St. John's Church began to toll, and the mourners and others left the mansion, and the procession began to march.

The length of the procession is computed to have been about a mile and a half; and the military escort amounted to from one thousand to fifteen hundred men. Immediately following the relatives and personal friends of President Harrison, came President Tyler, accompanied by the members of his cabinet; and soon afterward, in succession, the Foreign Ministers and their suites, in full Court Costume, but wearing crape on the left arm, and on the hilt of the sword—ex-President Adams—and gentlemen of the Senate and the House, and numerous public functionaries, and distinguished citizens.

It was near three o'clock when the gates of the Congress Burying Ground opened to receive the mournful *cortege*. There the body was taken from the car, and placed on a bier, which was carried slowly and at frequent intervals of rest, by a detachment of artillery men, surrounded by a number of pallbearers, to the public vault, where the residue of the service was read and the corpse was placed in the vault which was hung with festoons of black crape and muslin. It is a spacious arched apartment at the extremity of the ground perfectly dry.

The marines then fired several volies, the guns of the flying artillery pealing forth their thunders in the intervals, and the procession resumed its march homewards.

Appropriate notices have been taken of the death of the President in all our cities and towns; expressions of respect and condolence have been spontaneously uttered without distinction of party through the land.

It would be in vain for us to attempt to give in the narrow limits of a weekly paper, even a brief sketch of these proceedings.

We quote the following passages from the Philadelphia Sentinel, a paper friendly to the late administration of Mr. Van Buren.

We speak the feelings of thoughtful and religious men when we say that the late unlooked for dispensation of Providence which bereaved a nation of its chief, has studded the moral firmament with cheerful stars, and has brought into view national virtues which were scarcely supposed to have an existence. The various demonstrations of popular grief in which all creeds and parties have participated with singular unanimity, give a delightful assurance that amid all the jarrings of political warfare, the American people are indivisibly one. The religious sympathies evoked on the melancholy occasion evince the prevalence and depth of those sentiments which constitute a nation Christian.

In conclusion, we cannot but rejoice that the very bereavement which has clothed a whole people with mourning, under a wise Providence has been already overruled for good; that the best feelings of our nature have been awakened, and that a decided impulse has been given to the virtuous and pious sentiments of the country. The hand of God is recognized even by the hitherto thoughtless, and we trust the blessing of God may be implored by many hitherto prayerless.

The President has taken up his residence in the Mansion assigned to his official station, and, at the appointed hours, has received his friends there during the last two days. Among the visiters who yesterday paid their respects to him were ex-President ADAMS, and the HON. Mr SOUTHARD, President *pro tem.* of the Senate, now on a visit to this city.

Mrs HARRISON, junior, and her sons, with Mr COUPELAND and Mr HENRY HARRISON, nephew and grand nephew of the late President, still remain at the Presidential Mansion. Col. CHAMBERS and Col. TODD left this city a few days ago.—*Ndt. Intel.*

Funeral Celebration in Boston.—The last sad tribute to the memory of the late President Harrison was paid in this city on Tuesday, in conformity to previous arrangements, by direction of the city authorites. It was a day of general and heart-felt sorrow for the loss of a great and good man,—especially that he was cut off amidst 'unfinished labors,'—and 'an unperfected fame.'—In the words of Mr Choate,—the Orator of the day,—'Although the name of him we have lost shone always brightly, and a long life was spent in the service of his country, we deplore him as we would the enthusiastic youth who sunk to an early grave.'

We quote the following account of proceedings from the Boston Daily Advertiser.

'The most striking feature in this celebration was that the whole male population of the city appeared to take part in it. All places of business were closed, and all the ordinary operations of industry were suspended.—The shops on the principal streets, the public buildings, the flags of the shipping, and various other objects in every quarter, wore some appropriate badge of mourning. Minute guns were fired, and the bells tolled at the fixed period. At 10 o'clock, the inhabitants assembled at the places appointed, preparatory to forming the funeral procession. The members of various associations assembled under their respective flags, and at the proper time were conducted to their place in the general procession.

A large military escort headed the procession.—This consisted of twenty independent companies, arranged in two batallions, which made a very fine appearance. These companies included we believe all the independent companies of the city, and an equal number from other towns. Among these were two large and handsome companies from Worcester, who came down in the morning in the rail road cars and returned in the afternoon. The troops were commanded by Brig. Gen. Winthrop. At the head of the civil procession were the Mayor and Aldermen, and members of the city government, followed by the officers of the State and United States governments, with the officers of the army and navy, and foreign consuls, the officers of Harvard University, and the clergy.

Next followed the members of various benevolent and other societies, in great numbers, and citizens at large under the banners of their Wards. The members of the several Associations and Wards were under the direction of their respective Marshals, and designated by banners, with appropriate inscriptions and devices, all dressed in various tasteful modes with emblems of mourning.—In different parts of the procession were several bands of music, which played tunes appropriate to the occasion.

The length of the procession when in motion was about a mile and a quarter, and the time occupied in passing a particular point was about an hour. It passed through Washington from School to Warren streets—through Warren and Tremont to Park street corner—thence through Park and Beacon street malls to the foot of Beacon street—through Beacon and Tremont to Hanover—down Hanover and Salem to Charter street—through Charter and Hanover to Blackstone street—through Blackstone and Clinton to Commercial street—through Commercial and South Market streets to Faneuil Hall.

The pupils of the public schools, wearing badges of mourning, under the charge of their respective masters, were drawn up in two lines, fronting each other, in that part of Beacon street Mall, through which the procession passed. The procession reached Faneuil Hall about 2 o'clock. On entering the Hall, every one was struck with its solemn and funereal appearance. It was dressed for the occasion, under the direction of the committee of arrangements. The galleries were hung in black crape—the pillars were partially covered with the same material and the windows were darkened, so that the hall presented the appearance of twilight and was dimly lighted with gas. A stage was erected for the orator. Immediately behind him was the portrait of General Harrison. Seats were arranged in the whole hall and the audience were all seated. The galleries were occupied exclusively by the ladies.

After the procession had entered the Hall, (or rather such part of it as the hall would contain, embracing perhaps a third of the civil part of it) and were seated, and the doors were closed, the performances began by a dirge played by the band. Then followed an impressive hymn sung by the choir—reading from the scriptures, and prayer by Rev. Dr Stone—and the following hymn from the choir, written for the occasion by Rev. Mr Pierpont.

Robed in sackcloth, dark and deep,
And with ashes on our head,
FATHER, we have come to weep
Round thy cold and lowly bed.

HERO, never shall the drum,
Never shall the savage yell
To disturb thy slumber come—
O, thou sleepest but too well!

Sleepest from thy home afar;
O'er that home the closing day
Hangs the holy evening star—
CHIEFTAIN, such thy setting ray!

To thy glory in the West
Lifted were a Nation's eyes;
PATRIOT, thou hast sunk to rest;
Thou hast set no more to rise.

RULER, thou hast left a place
Loftier than a monarch's throne;
CHRISTIAN, through thy Father's grace,
One is given thee near His own.

A very impressive and appropriate eulogy was then pronounced by Hon. Rufus Choate, Senator in Congress, from this State.

William Ladd Esq.—The Portsmouth Journal of Saturday last contains the following notice.

Died in this town, on Friday evening last, William Ladd, aged 63, the well known and highly esteemed Friend of Peace. Mr. Ladd was one of the most eminent Philanthropists of our age and country; and his name will be held in lasting remembrance by all the friends of humanity. He was in early life a shipmaster, and in that capacity was highly esteemed; but for fifteen or twenty years past, having declined all mercantile business, he has devoted himself to the promotion of various benevolent objects, and more especially to that of permanent and universal peace.—His private character and christian deportment were well known to the people of this place, by whom he was greatly beloved,—and it affords us a mournful satisfaction that his remains rest in our midst. He died suddenly, having arrived in the cars at half past 7, and dying before midnight.—He had been absent on a lecturing tour for six months, and was on his way to his summer seat at Minot, Maine.—He paused at the house which was the home of his youth, and where his lady had boarded during his absence,—and thence his spirit took its flight to the mansions of rest above. To him may be applied in its full force that beatitude of the Savior, 'Blessed are the Peace Makers; for they shall be called the children of God.'

The Journal has also some further remarks on Mr Ladd, in which it says,—'This distinguished philanthropist, who has been very justly the *Apostle of Peace*, had spent several months past in the interior of New York engaged in that labor of love in which his whole soul seem enlisted.'—The principal purpose of his visit seems to have been to allay in some degree if possible, the great war excitement that was said to exist there. Several letters of much interest have appeared in the Portland Mirror. We have pleasure in quoting the following, as it is not only highly characterstic, but honorable to the community of which it speaks. It is the closing paragaph of his last letter. After giving an account of his having lectured and preached at Lockport and other places and in the various Churches of Buffalo, without distinction of sect, he says;—

On the whole, I have great reason to 'thank God and take courage' at the results of my tour at Buffalo. I had been told that there was so great a war excitement in Batavia, Lockport, and Buffalo, that I might expect only total neglect or bad usage. But I found that where there had been the greatest war excitement there was the strongest counter current, and I never was heard with more attention, treated with more respect or dill more for the cause of peace in the same length of time, than I did at these three places. I found all the men of substance, respectability and morality, opposed to war, and that all the noise about war had been made by a few ruined speculators, who had nothing to lose but every thing to gain by it—too proud to beg and too lazy to work—striving to involve the country in a ruinous war, that they might profit by the wreck, while the better and greater part of the community were quietly minding their own business, and the improvement of the morals of society. One idle grasshopper on a toadstool will make more noise than twenty large oxen in the same field, who are quietly feeding or ruminating. W. L.

Rochester, March 19, 1841.

Towns of New York.—The following brief passages are from one of the letters of Mr Ladd from the interior of New York state.

Rochester is a new and thriving place, but I was rather disappointed in its appearance. There are many small, mean houses, and large rough stone walls of rather an unsightly appearance. The inhabitants number 20,000 are a church going people, and have 20 churches, but no theatre. The canal here—which they are widening and deepening through the solid rock, passes on an aqueduct over the Genesee river, which falls 80 feet almost perpendicularly below the city, and affords an immense water power. The population is very heterogeneous, composed of foreigners of all nations, but it has decidedly New England character.

Lockport. This is a place which is to be; for it has an abundant water power. Here is a very deep cut through the solid rock and a great number of locks. They are now deepening and widening the canal, and the frequent reports of the blasts, from morning till night, remind one of a New England muster-day or a 4th of July celebration.

Buffalo, the 'Queen of the West,' as it is called, and which, doubtless is destined, ere long, to become a great city, if it be not again burnt by the British, as it was during the last war. It has already the outlines of a great city, is laid out with taste and judgment and has many splendid buildings.

From England.—The Steamship Caledonia, fifteen days from Liverpool, arrived at this port on Monday evening.

The war fever seems to have subsided.

By news from Canton, it is stated that war operations had recommenced, and that there was but little probability at present of a settlement of difficulties.

BOOK AND PAMPHLET SOCIETY.

The Annual Meeting of the Book and Pamphlet Society for the choice of Officers and such other business as may come before them, will be holden at Tremont Hall, Phillips Place, on Monday evening next.

April 24. GEO. WM. BOND, *Secretary.*

NOTICE.

The Annual Meeting of the Sunday School Society for the choice of Officers will be held at the office of the Visitors of the Poor, under the Savings Bank, Tremont street, on Wednesday evening, April 28th at 7 1-2 o'clock P. M. Punctual attendance is requested.

JAMES H. WEEKS, *Sec'y.*

MARRIAGES.

In this city, on Thursday evening, April 15, by Rev. Mr Thompson, Mr S. M. Allen, of the firm of Allen, Clark & Co., to Miss Ann Maria, daughter of Wm. Gridley, Esq.

In this city, on Thursday evening, April 15, at Park Street Church, by Rev. W. W. Newell, Rev. Henry A. Homes, Missionary at Constantinople, to Miss Anna W. Heath.

In Ellsworth, Me., 1st inst, Rev. Jonah Peabody, of Bolton, Mass., to Miss Mary L., daughter of the late Geo. Herbert, of E. Mr and Mrs P. sail immediately from Boston for Smyrna, on their way to Erzeroum, Armenia, whither they go as missionaries under the direction of the A. B. C. F. M.

In New York, on Thursday, April 15, by the Rev. Dr Matthews, Mr Charles W. Clapp, Junior Editor of the Boston Evening Cazette, to Miss Jane T. Eaton, daughter of J. J. Fisk Esq., of N. Y.

In Milton, Mr Thomas W. Kennedy, of Alton, Ill., to Miss Mary J. daughter of Walter Cornell, Esq., of M.

DEATHS.

In this city, 13th inst, Charles William, youngest child of Mr James Kettell, 13 months.

In Roxbury, April 13th, Mary White daughter of Aaron D. Williams, in the 24th year of her age.

In Claremont, N. H., 14th inst, Mrs Marianne C. wife of John H. Warland Esq., Editor of the National Eagle, and eldest daughter of Wm. E. Carter Esq., of Cambridge, Mass., 28

In Hardin co, Ohio, 3d ult, Rev. Alexander M'Dougal, 101.

NORMAL SCHOOL AT LEXINGTON.—The First Term of the third year will commence on Wednesday, the fifth day of May next.

C. PEIRCE, *Principal.*

April 22d, 1841.

VALUABLE STANDARD LIBRARY BOOKS.—Russell's History of Modern Europe, with Annotations by an American—Gibbon's Decline and Fall of the Roman Empire, with maps and notes by Milman, new edition; The Encyclopædia Americana, complete in 13 vols.; the whole works of Joseph Addison, complete in 3 vols.; Thiers's History of the French Revolution, with notes and illustrations by Shoberl. The Dramatic works of Shakspeare, with a life and notes, original and selected, Boston edition; the Life of Washington, by Jared Sparks; Rollin's Ancient History, with a life of the author by James Bell, first complete American edition; Prescott's Ferdinand and Isabella, 3 vols.; Plutarch's Lives, with notes, critical and historical, and a Life of Plutarch; Bancroft's History of the U. States, in 3 vols.; Irving, Cooper, James, Sherwood, Edgeworth and Bulwer's works. For sale at TICKNOR'S, corner of Washington and School streets. a 24

ENGLISH BOOKS—*in elegant bindings*—Scott's Marmion: Roger's Poems and Italy: Campbell's Poems: Le Boquet des Souvenirs: The Book of Gems: Hunt's Byron: Shelley: Coleridge: Milton: Swift: Barry Cornwall: Book of the Passions: The Romance of Nature: Moore's Prose and Poetical Works: George Herbert's Poems: Kirk White: Beaumont and Fletcher: Massinger and Ford: Heads of the People: Clarendon's History of the Rebellion: The Illustrated Family Bible: Southey's complete Works: Rokeby: Wordsworth's Sonnets: Gray's Works: Lady of the Lake: Our Wild Flowers: Gift for all Seasons: Dante: Warton's History of English Poetry: Percy's Reliques of Ancient Poetry: Spenser: Burns: Dryden, &c. &c., lately received and for sale at TICKNOR'S, corner of Washington and School streets. a 24

IN PRESS—Selections from the writings of Fenelon, by Mrs Follen, a new edition, enlarged. a 17

CHAPEL HYMN BOOK, for the use of small Churches, Vestry Meetings and Sunday Schools, in neat and strong binding. 3d edition.

Published and for sale by S. G. SIMPKINS, 21 Tremont Row. a 17

LIEBIG'S ORGANIC CHEMISTRY, Prof. Webster's edition.—Organic Chemistry, in its applications to Agriculture and Physiology; by Justus Liebig. Edited from the manuscript of the Author, by Lyon Playfair. First American edition, with an Introduction, Notes, and Appendix, by John Webster, Professor of Chemistry in Harvard University.

'It is the best book,' writes Mr Nuttall, 'ever published on Vegetable Chemistry as applied to Agriculture, and calculated undoubtedly to produce a new era in the science.'

For sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington street. a 24

CARLYLE'S NEW BOOK—On Heroes, Hero Worship, and the Heroic in History. Six Lectures. Reported, with emendations and additions, by Thomas Carlyle, author of Sartor Resartus, &c. 1 vol.

This day received by C. C. LITTLE & J. BROWN, 112 Washington street a 24

CARLYLE'S HEROES OF HISTORY.—On Heroes, Hero Worship, and the Heroic in History. Six Lectures. Reported, with emendations and additions, by Thomas Carlyle. 12mo.

For sale by JAMES MUNROE & CO., 134 Washington street. a 3

LIEBIG'S ORGANIC CHEMISTRY. — Organic Chemistry, in its applications to Agriculture and Physiology, by Justus Liebig, F. R. S., Professor of Chemistry in the University of Geissen, with an introduction, Notes and Appendix, by J. W. Webster, M. D., Professor of Chemistry in Harvard University.

Just published, and for sale by J. MUNROE & CO., 134 Washington street. a 24

NEW ENGLISH BOOKS.—Neal's History of the Puritans; or the Rise, Principles and Sufferings of the Protestant Dissenters, to the glorious era of the Revolution, 2 vols 8vo, half calf, London.

The Political Life of the Right Honorable George Canning, from his acceptance of the seals of the foreign department in 1822 to the period of his death in 1827; by his Private Secretary, Augustus Granville Stapleton. 3 vols 8vo, London.

The works of James Harris Esq., with an account of his Life and Character by his Son the Earl of Malmesbury. 8vo, London.

Tracts for the People; designed to vindicate Religious and Christian Liberty, by John Milton, Thomas Gordon, James Fox, James Hare, &c. 12mo, London.

Just received by JAMES MUNROE & CO., 134 Washington street. a 24

CARLYLE'S GERMAN ROMANCE.—German Romance; Specimens of its chief Authors, with Biographical and Critical Notices, by Thomas Carlyle. 2 vols 12mo.

This day published by J. MUNROE & CO., 134 Washington street. a 24

ANTHON'S CLASSICAL DICTIONARY. — A Classical Dictionary; containing an account of the Proper Names mentioned in Ancient Authors, and intended to elucidate all the important points connected with the Geography, History, Biography, Mythology and Fine Arts of the Greeks and Romans, with an account of Weights and Measures, Coins, &c., by Charles Anthon, L. L. D. 1 vol 8vo.

Just published; for sale by JAMES MUNROE & Co. 134 Washington street. a24

SCENES IN A VESTRY; being an account of the late Controversy in the South Parish Congregational Church in Augusta, Maine. Reported by D. C. Weston, Esq.

Just published; for sale by JAMES MUNROE & Co. 134 Washington street. a 24

THE DIAL—New Volume. — The first No. of the new Volume of this Magazine will be issued in July. —During the first year, the support extended to the Dial has been such as to insure its permanent issue, and it will continue under the same editors as heretofore.—'The pages of this Journal will be filled by contributors who possess little in common but the love of intellectual freedom and the hope of social progress; who are united by sympathy of spirit, not by agreement in speculation; whose faith is in Divine Providence, rather than in human prescription; whose hearts are more in the future than the past; and who trust the living soul rather than the dead letter. It will endeavor to promote the constant evolution of truth, not the petrifaction of opinion.'

Among the notices, from journals of the highest literary character, is the following:

'There is a freshness, an ability, a high-toned sentiment, a truly American spirit in it, that we gladly welcome. There is an independence about it that should ever mark the thought of freemen. There is no servile truckling to the rich. There is no bolstering of a class. There is a love for man, because he has a soul, and not because he has large possessions, that accords with a true republican spirit. For this we welcome it.

* * * In all these there are excellent thoughts expressed in clear language, such as one is not wont to see in our American journals: and this, too, free from that exciting, bitter tone that frequently is apt to characterize the reformer. * * * * * * *

In our literary opinions, as in our banking notions, we follow England too closely; we should copy no nation, but treat all nations as the old Romans dealt with the people they conquered, freely accept what is good among them, and re-produce it on a foundation of our own making. We have American principles in our politics—let us have them in our literature. We have intellect and materials for this to work with; why not have a national, not an English, nor German, nor French—but a national superstructure.'

The Dial is published quarterly, 136 pages octavo in each no. at $3 00 per year. Any new subscriber remitting $5 00 shall receives the first and second volumes of the work. Subscriptions received by W. H. S. JORDAN, Boston; THEODORE FOSTER, C. S. FRANCIS, New York; KAY & BROTHER, Philadelphia; H. FULLER, Providence; KNIGHT & COLBURN, Baltimore. 3tis

VALUABLE STANDARD WORK—BOOK FOR ALL SEASONS.—200 Pictorial Illustrations of the Bible, and Views in the Holy Land.—New, cheap, and valuable publication—400 pp. 8vo, fine paper, handsomely bound, price only Two Dollars. 10,000 copies sold in a few weeks.

The subscribers respectfully invite the attention of Clergymen, Teachers of Sabbath Schools, Heads of Families, and Booksellers, throughout the United States, to the above new, cheap and splendidly illustrated work, published and for sale at 133 1-2 Washington street, Boston. Its features are better defined by the title:—'Two Hundred Pictorial Illustrations of the Scriptures, consisting of Views in the Holy Land, together with many of the most remarkable objects mentioned in the Old and New Testaments, representing Sacred Historical Events, copied from Celebrated Pictures, principally by the Old Masters; the Landscape Scenes taken from Original Sketches made on the spot, with full and interesting Letter-Press Descriptions, devoted to an explanation of the objects mentioned in the Sacred Text.'

The second volume of this valuable work will be published early in May.

Agents wanted,—to procure subscribers to the two volumes of the above work. Fifty cents each will be allowed on all subscribers. Address the publishers,

SAXTON & PEIRCE,
a 24 133 1-2 Washington st.

SUBSCRIBERS TO THE CHRISTIAN MONITOR, who have not paid the subscription to that paper for the year 1839 (the last of its publication,) are requested to remit the amount—*one dollar twenty five cents*—without delay. It being necessary to settle up outstanding debts of the Monitor as soon as possible, all persons in arrears will confer a favor on the proprietor by giving it their immediate attention.

T. R. SULLIVAN, Proprietor.

GERMAN CLOTHS.—A good assortment of GERMAN CLOTHS may be found at the ONE PRICE STORE, No 28 Washington st; particularly black, of superior quality (some of which are twilled)—the colors of these cloths can be relied on as permanent. Purchasers are assured the prices shall be as low or lower than the same quality can be procured at any other place. Those persons who practise economy in the purchase of their clothing, will find it for their interest to call.

m20

FRENCH SHOES.—A fine stock FRENCH SLIPS and TIES, just received and for sale low at THEO. H. BELL'S, 155 Washington street, opposite the Old South Church. 3t a 17

BOOT AND SHOE STORE.

THEO. H. BELL, 155 Washington street, opposite the Old South Church, has on hand and will keep constantly for sale an extensive and well selected assortment of BOOTS AND SHOES. Care will be taken to have them of the newest fashions, best materials, and at the LOWEST PRICES. Constant personal attention. Every favor gratefully acknowledged.

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Ladies' Gaiter Boots—do French Slips and Ties
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Misses' Morocco, Kid and Leather Ties
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And every other description of Boots and Shoes usually kept in a fashionable Boot and Shoe Store. Ladies' Kid Slips and Ties at 50 cents a pair. Persons in want of any article in the above line are requested to call before purchasing elsewhere. 2mis m 27

POETRY.

LINES, WRITTEN AFTER HAVING WITNESSED THE DYING MOMENTS OF AN ENDEARED YOUNG FRIEND.

There played a smile on the pale young face,
Where the hand of death was stealing;
And her bright eye gazed on vacant space,
As if heaven were its bliss revealing.

And I heard a tongue speak an angel's name,
To welcome his peaceful greeting;
While her cheek was flushed with joy's high flame,
But the pulse more faintly was beating.

I beheld that loved one sink to rest,
Like a wearied seraph sleeping;—
And hers is the sleep of the pure and blest,
Whence she 'll wake without pain or weeping.

I looked on the mourning friends around—
Their tears were not those of anguish;
But their voices whispered a grateful sound,
When they saw her no longer languish.

And I listened to hear a parent's tongue
Speak words of pious trusting;
O'er the grave of a child so pure, so young,
Faith beamed, though the heart was bursting.

Oh, yes! there 's a world more sure, more bright,
Than this valley of pain and sorrow;
Where again we shall meet in eternal light,
When we wake on the glorious morrow.

FIRE-SIDE MUSINGS.

How many feet upon this tender placed,
In other years, duly as evening came,
Have crowded our fireside, the feet of those
Our childhood fondly loved! but scattered now,
Perchance 'midst all the toils of life to feel
The fond regret, the deep and natural grief
That flows upon the thought of broken ties,
And sweet dreams buried in the far dark past.
And some have left us for the brightening glow
Of their own happy hearth, for days and hours
Lighted with love's own sunshine; yet sometimes
With changeless heart, as in the long, long days
Now gone forever, and with constant feet,
That know the accustomed place, they turn to thee.
Ay, and some feet have prest thee once that ne'er
Shall touch thy bars again; Oh, how we loved them!
Nor summer hour, when nature from her lap
Pours forth her beauty; nor in winter nights,
When circling to thy blazing side we cling
As the wild tempest rages, and the moon
Puts forth her pale, cold cheek to meet the blast,
And the dark night-cloud rises; never, never
Shall we forget those who have left their place,
Their wonted place amidst our little band.
We speak not; but the tear is in our eyes,
The throb is in our hearts, and as we crowd
More closely round thee in our loneliness,
Fond memories will arise and take us back
Amidst the scenes of long-forgotten things.
Ay, and we hear again the merry laugh,
And the light-hearted peal of opening youth;
Again we sit beside the forms we love,
And time and distance, vast, unmeasured days,
And wide estranging scenes, and death itself,
All vanish at our bidding; and we turn
To answer smile with smile, and greet again
Our best and dearest, ours, a moment ours.
We rend oblivion's veil, we burst the band,
And on our ears the tones we loved are breathing
As they were wont to breathe. Is it a dream?
A single cinder falls upon thy hearth,
And we start back to melancholy truth.
Oh, and is life so brief? And are its ties,
Its holiest ties so frail and vanishing?
Pass but a few short years, and shall *we* too
Be missing in our places? Gracious Heaven!
With noble purpose and eternal hope
Encompass thou our spirits, guide us on
From race to race, from light to purer light,
To the high source of being; till our hearts,
Thirsting for holiness and glory, rise
On wings of faith above this fading scene
Of mortal suffering, and expand in love
Which seeks communion with the realms of God.

MISCELLANEOUS.

NEW YORK FIFTY YEARS AGO.

From a lecture recently delivered by Philip Hone Esq., a merchant of New York, before the Mercantile Library Association, we quote the paragraph which follows.

It is amusing to look back upon the state of the trade of New-York, and the modes of conducting business within a brief period of less than fifty years, and contrast them with the present condition of things. I have no ambition to claim your respect or reverence as a sage of antiquity. On the contrary, I fear I may have given you occasion this evening to remark that I am young enough to learn a great deal; but my connection with business commenced so early in life that I can describe these matters with tolerable accuracy. I was a lad in the retail dry good store (shop we called it then) of my brother in William street. Goods were imported principally from London. The ships (only two in number) made two voyages a year; and when they arrived, and the packages were opened in the warehouses of Messrs Waddington, Rowlett & Corp, or Douglass & Shaw, notice was sent to the shopkeepers, who went down to Pearl street, and each selecting the articles he wanted, the whole importation was bought up; and a bill of five hundred dollars would have brought down upon the purchaser the jealousy of his neighbors, and occasioned serious alarm to the importer.

It is a fact difficult to realize that at the time I am speaking of, French dry goods were unknown in New-York. I distinctly recollect the first package of French kid gloves, and for several years after the peace, English lusterings were the only silks in use. The ladies will find it difficult to imagine such a state of destitution, and may, perhaps, thank their stars that they were not born in such an age, when the possession of a silk gown was a luxury that few arrived at, and its advent in the family an event of sufficient importance to be chronicled with the birth of a child, or the setting out of a husband on a voyage to Albany.

Those were the days of frugality and carefulness; and as we are now in a gossiping humor, I will relate an anecdote to prove it. A relation of mine, a merchant in the Dutch trade, who had then been a resident in New-York fifteen or twenty years, had in his possession a silk umbrella of uncommon large proportions, which attracted the notice of a friend in company, who said to him in jest, 'I should not be surprised to hear that you had brought out that umbrella with you from Holland.' 'You have guessed right,' he replied; 'I did bring it when I came to this country, and have had it in constant use ever since; but I sent it once during the time to Holland to be newly covered.' Now this gentleman was liberal and charitable, but he took good care of his umbrella, and died worth a million of dollars.

In the days of which we have been speaking, there was but one bank in the city, the Bank of New York, in Pearl street, then Hanover square, of which Mr William Seton, was cashier, and Mr Charles Wilkes was the first teller. Those were the blessed days of specie currency; and if you will indulge me, and laugh at me instead of frowning at me, I will describe how pleasantly it worked. The few notes which were given out by the merchants and shop-keepers (and the sequel will show how few they must have been) were collected of course through the bank. Michael Boyle, the runner, (how delightfully do his jocund laugh and pleasant countenance mix up with the recollections of my early years!) called, several days before the time, with a notice that the note would be due on such a day, and payment expected three days thereafter.

When the day arrived, the same person called again with a cavass bag, counted the money in half dollars, quarters, and sixpences, (those abominable disturbers of peace, bank notes, were scarcely known in those days,) carried it to the bank, and then sallied out to another debtor; and so all the notes were collected in this great commercial city, and in such a circumscribed circle did its operations revolve. Well do I remember Michael Boyle, running around from Pearl street to Maiden Lane, Broadway, and William street, (the business limits of which district, happily for him, did not extend north of the present Fulton street,) panting under the load of a bag of silver, a sort of locomotive sub-treasurer, or the embodiment of a specie circular.

[From the New York Commercial Advertiser.]

SUNDAY MAILS.

We are not *ultraists*, nor have we a desire to revive the spirit with which the Sunday mail controversy was discussed some twelve or fourteen years ago, nor the machinery by which that controversy was prosecuted. But great changes have been wrought since that day both in the public feeling, and the circumstances of the country. The railroads, either in actual operation, or in progress, upon most of the important routes, have rendered the transportation of the mails so rapid, that the people may every where wait contentedly over the Sabbath for the tidings which will be hurried to them so swiftly on Monday—to say nothing of the moral and religious considerations which ought ever to prevail upon such a subject.

Indeed we doubt whether either the coach proprietors or railroad companies are at this day particularly anxious to continue the practice of Sunday travelling. The truth is that Sunday travelling is, and has been on the decline. It is not only not fashionable to travel on the Sabbath, even among people who are not professors of religion, but it is getting to be considered vulgar A well-bred gentleman will no more travel on the Sabbath, than he will swear. Hence, the post-coach mail contractors admit, that there has been a gradual falling off of Sunday travelling for several years past. It is moreover an ascertained fact, that even on the greatest railroad thoroughfares, the Sunday travelling is greatly less than on the other days of the week.—Surely, then, the directors and stockholders of these roads will rejoice to be relieved from the losing operation of faciliating Sunday travelling. And how stands the case with the government? Suppose the new Post Master General, in making his coming contracts, should relieve the contractors from the transportation of the mails generally on the Sabbath, and thereby save to the public treasury one seventh of the expense? Would not the saving be convenient without detriment of the public weal?

But farther: There is a great evil connected with Sunday travelling by railroads. We refer to the amount of Sabbath-breaking and confusion occasioned by the rush to the *depots* on the arrival or departure of every train of cars. Large crowds of people—pick-pockets, vagabonds, blacklegs and would-be gentlemen—are sure to congregate at these points, and also at the refreshment houses on the line, to the desecration of the day and the depravation of the public morals. This is the great evil and should be ended.

Again: The Sabbath is a blessed institution, the repose of which is needed by both man and beast. And how great the number of people employed upon the railroads, upon whom, so long as their operations are pursued on the Sabbath, 'E'en Sunday shines no holiday?' These men—engineers, conductors, clerks, firemen, porters—all—all are *slaves* on the Sabbath, while their directors and stockholders are enjoying the privileges incident to this most wise and beneficent institution. We pray the good public to think of these things.'

FIRST SETTLEMENT OF OHIO.

The settlement of Ohio was commenced at Marietta, April 7th 1788. A correspondent of the W. E. Observer, in giving an account of a recent celebration of the 52d Anniversary of that event, says:

It was interesting to observe near the stand of the Orator, one of those who landed with the original fathers of the State,—at that time a young, and now, not an *old* man at least in appearance; yet within the period, thus bounded, the population of the State has advanced from about 40 persons, encamped at the mouth of the Muskingum river, to nearly 1,700,000! We find ourselves bewildered by the contemplation of such a progress. Long may the sons and daughters of the founders of such a State commemorate its birth! And may the day never be desecrated, by connection with its observances, any acts of immorality or dissipation!

ROMANISM AND TEMPERANCE.

We copy the following account from the Baltimore 'Lutheran Observer.' If it be true, as we presume it is, the writer's language of severe rebuke was deserved. Such bigotry and exclusiveness, by whomsoever manifested, should at once be met by the withering frown of the whole community. Unhappily, the same sort of spirit and conduct that is here censured, has too often been exhibited by members of the Protestant Orthodox sects.

Last Monday was a proud day for Baltimore. The grand pageant of the Temperance celebration will be remembered for ages. All classes and conditions, except the lovers of rum and a few discontented spirits seemed to participate in the proceedings with unmingled delight. We had thought that nothing would occur to interrupt the harmony that heretofore existed among Temperance men, but that all of every denomination of professed Christians would cheerfully unite in the grand celebration. What was our surprise then on hearing that William George Read, Esq. who had been appointed orator of the day and had accepted the appointment 'declined the execution of the task' assigned him. What reason, think you, gentle reader, does he give?—not that he was unable, or suddenly called out of town,—or had changed his temperance principles, but 'that he would not participate in any proceedings where a religious ministry which he did not recognize was to be employed.' Mr Read, is a member of the Roman Catholic Church, and the chaplains for the day were two Protestant ministers. Beautiful specimen of religious toleration! Mr Schreiber the Priest coincided with him, so that Mr. R's course is sanctioned by high authority.

We have heard that the Romish Temperance Society were admonished not to turn out and that they did not turn out. Have Protestant ministers such immense power? Thank Heaven no! They do not claim it, the Sacred Scriptures do not sanction it, and Protestants acknowledge no such unwarrantable interference with their rights, they enjoy the glorious right of private judgment and are not subject to the dictates of ecclesiastical surpervisors. Suppose we were all under the authority of the Pope, might not his subordinates exercise their authority for evil as well as for good; might they not command us to vote as they please? to oppose the best interests of the country? A priest can suppress an infuriated mob on a railroad or canal after the civil authority has failed; might not a priest as easily excite one if the interests of the church required it? The power is dangerous and ought to be watched.

Mr Read speaks of 'the participating in any proceedings, where a religious ministry, which he does not recognize, is to be employed' as 'a conscientious sacrifice on the part of the Catholics.' What! Will not Romanists even pray with Protestants? Are they so intolerant as this? If his assertion be true, then have not priests sacrificed their conscience more than once? And no honest man would do that. ex. gr. I have seen them at funerals, where Protestant ministers would officiate; but some men have very pliable consciences.

We have heard that many Romanists have highly disapproved of the course of Mr R. They would all do right, if they were left alone. We say nothing against Catholics as such, but we do protest against the unjustifiable interference of the priest and priest-ridden men.

[From the Nashville Whig.]

RELIGION.

No paragraph in the Inaugural has given us more sincere pleasure than that which declares the President's opinion on the subject of Religion as a principle of political action. We therefore call the attention of our readers to it, and beg them to consider carefully the earnest simplicity of the language which the President has employed. These are his words:

'I deem the present occasion sufficiently important and solemn to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion, and a thorough conviction that sound morals, religious liberty, and a just sense of religious responsibility are essentially connected with all true and lasting happiness. And to that good Being who has blessed us by the gifts of civil and religious freedom—who watched over and prospered the labors of our fathers, and has hitherto preserved to us institutions far exceeding in excellence those of any other people, let us unite in fervently commending every interest of our beloved country in all future time.'

Compare this with the passage in Washington's Farewell Address on the same subject. After doing so, if any reader chooses to suppose (we do not) that President Harrison copies his own from Washington's sentiments, be it so; they will be none the worse for the imitation.

'Of all the dispositions and habits,' says the Father of his Country, 'which lead to political prosperity, Religion and Morality are indispensable supports. In vain would that man claim the tribute of Patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not have all their connections with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation *desert* the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.'

In that part of the Farewell Address which inculcates the good policy of maintaining peaceful relations with other nations, he again recurs to Religion as a motive of national conduct.

'Observe,' he says, 'good faith and justice towards all nations; cultivate peace and harmony with all. Religion and Morality enjoin this conduct; and can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and, at no distant period, a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence. Who can doubt that, in the course of time and things, the fruits of such a plan would richly repay any temporary advantages which might be lost by a steady adherence to it? Can it be that Providence has not connected the permanent felicity of a nation with its virtues? The experiment, at least, is recommended by every sentiment which ennobles human nature. Alas! is it rendered impossible by its vices?'

The stout-hearted may call it superstition if they choose, but we confess, for ourselves, that we feel a sense of security when our public servants entertain and act upon these sentiments, with which we could not possibly be inspired by the most commanding and brilliant abilities coupled with a contempt of Religion and Morality. * * * *

YOUNG MEN, BEWARE!

We take the following brief sketch from the Knickerbocker. Not a few young men would do well to give a little time, after reading it, to sober reflection.

'How superior, thought I, is the love of this young girl, unaccustomed to the world, to that of the heartless and false doll of dress, whose every word is for effect, and every thought a desire for admiration; who can sacrifice domestic pleasure and follow fashion and vice—vice of thought—who lives only in crowds, and is miserable alone; who loves pleasure supremely, takes a husband for his carriage and house, and enters matrimony for the liberty it allows her. There are such women; the idols of the ballroom, the belles of the watering places.—They enjoy a butterfly celebrity, and then decay early in mind and body, victims to fashion or worse. What thoughts must linger around the bosoms of such women on their dying beds, as they think of their neglected God! Young men know not what they follow, as they glide on in the wake of the syren of the dance. They are the false lights which meteors hold out to draw the tumbling ship upon the rocks. They lure on with music, and the pattering of tiny feet, and jewelled fingers, and false smiles and false hearts; and when the victim is caught, like the veiled prophet, they display their awful hideousness. No, no! Love is found in gentle hearts. It dwells not amid the riots of pleasure: it dies in the glare of splendor, and cannot live in a heart devoted to dress and weak follies; it is more matured in quietness than loud applause, or the world's praise. Give me the sharply-defined feelings of a young and timid girl, and I leave you the professions of the gaudy coquette. Give me the beaming glances of a liquid eye, and I yield the bright and flashing blaze of the proud beauty to others.

[From the Ohio Star.]

COMPARATIVE GROWTH OF STATES.

The census of 1840 will exhibit more fully than any preceding one the contrast between the growth of the free and slave States. That the tendency of that 'peculiar institution' is to retard the advancement and blight the prosperity of those states where it prevails, is susceptible of as clear demonstration as any principle in political economy. But the result of this census presents undeniable facts demonstrative of the same principle.

In 1790 Virginia was the first State in the Union: first in population, in wealth, in extent of territory, in natural advantages, and in political weight and influence. The area of the state of Virginia is about 64,000 square miles. With a large extent of seacoast, a climate milder than that of New York, fertility of soil, abundance of mineral wealth, and the great and fertile valley of the west upon her borders, she had every advantage to enable her to retain the first place among the States.

New York, with less territory and less population in 1790, with only a single point of Atlantic sea coast, and only one navigable river, has become in half a century the 'empire State.' That State has now on an area of 46,000 square miles, a white population more than three fold that of Virginia, and a total population of only a fraction less than double that of Virginia, counting even the colored population of the latter, amounting to near half a million. The taxable property of New York is more than three times that of Virginia, though the latter includes the value of 447,207 slaves.

Let us look at the advancement of the two states in population since 1790.

POPULATION OF NEW YORK AMD VIRGINIA AT SEVERAL PERIODS.

	Virginia.		New York.
	Total.	*Slaves.*	*Total.*
1790	748,308	203,427	340,120
1800	880,200	345,796	586,756
1810	974,622	392,518	959,949
1820	1,068,379	425,153	1,372,812
1830	1,211,405	469,757	1,918,608
1840	1,231,444	447,200	2,432,835

The aggregate increase of the population in Virginia in fifty years is about 64 per cent. upon the population in 1790—the free population has increased in the same period only about 25 per cent. Seven eighths of the slave population is in the district lying east of the Blue Ridge. The population of that part of the State has diminished within the last ten years, while the Western District, comparatively free from slavery, has made up the deficiency and swelled the aggregate population about 20,000.

The increase of population in New York since 1790 has been 615 per cent. upon the population of the State in that year. In other words, the population of 1840 is more than seven fold what it was in 1790, as is evident from the above table.

If it be said this difference is attributable to other circumstances, perhaps a comparison between two States lying side by side, and resembling each other more nearly in natural advantages, will be more satisfactory.

Kentucky and Ohio are of about equal extent, the difference in favor of Kentucky being, say, 200 square miles. In 1790 Kentucky had a population of more than 73,000. Ten years afterward, Ohio had about 45,000, and Kentucky nearly five times that number. But the table will show.

POPULATION OF OHIO AND KENTUCKY AT SEVERAL PERIODS.

	Kentucky		Ohio.
	Total.	*Slaves.*	*Total.*
1790	73,077	1,830	
1800	220,955	4,034	45,365
1810	406,511	80,561	230,760
1820	564,317	126,732	581,434
1830	687,917	165,213	937,903
1840	*777,359	183,040	1,515,695

In 1800, Kentucky had a population nearly five times as great as that of Ohio—in 1840 Ohio has an aggregate population nearly twice as great as that of Kentucky, and a *free white* population exceeding the same class in Kentucky nearly in the ratio of 5 to 2.

So much for a brief comparison between two States in which slavery exists, and two which are happily exempted from that evil.

* Canter County not included. It contains a population of about 5000.

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